

From F. M. Alexander - "The  
Self" - 2 P. Boston, 1911.

Supposing the 'self' I decided to  
write for was to speak a certain sentence,  
I would start in the same way as before  
and (1) submit my immediate response to  
the stimulus to speak the sentence, & then  
get it the response the direction for the  
primary control which I had received  
not as being best for the purpose of  
bringing about the end and improving  
me of myself in speaking, and  
(2) continue to project these directions  
until I believed I was sufficiently  
in touch with them to employ  
them for the purpose of governing  
my self and speaking the sentence  
at this moment, the moment  
which I believe would control &



STILL  
LIFE

AND  
H



Q Notes from F. M. Alexander - "The Use of the Self" - E. P. Sutton, 1932.

p. 33. "Supposing the 'end' I decided to work for was to speak a certain sentence, I would start in the same way as before and (1) inhibit any immediate response to the stimulus to speak the sentence, (2) project its then sequence the directions for the primary control which I had reasoned out as being best for the purpose of bringing about the new and improved use of myself in speaking, and (3) continue to project these directions until I believed I was sufficiently on fact with them to employ them for the purpose of gaining my end and speaking the sentence.

"At this moment, the moment which had always proved critical ?

Q

for me because it was then that I  
tended to revert to my wrong  
habitual use, I would change my  
usual procedure and

(4) while still continuing to project  
the directions for the new use I  
would stop and consciously  
reconsider my first decision, and  
ask myself 'Shall I after all  
go on to gain the end I have decided  
upon and speak the sentence, or shall  
I not? Or shall I go on to gain  
some other end altogether? — and then  
and then make a fresh decision,

(5) either

not to gain my original end, in  
which case I would continue to  
project the directions for maintain-  
ing the new use and not go on

Relate to "end"  
Portion - nature of the  
mind - also to solve  
34



② to speak the sentence;

or

to change my end and do something different, say, lift my hand instead of speaking the sentence, in which case I would continue to project the directions for maintaining the new use to carry out this last decision and lift my hand;

or

to go on after all and gain my original end, in which case I would continue to project the directions for maintaining the new use to speak the sentence.

"It will be seen that under this new plan the change in procedure came at the critical moment when hitherto, in going on to gain my end, I had so often reverted to instinctive misdirection and my wrong habitual use. I reasoned

Q

that if I stopped at that moment and then, without ceasing to project the directions for the new use, decided afresh to what end the new use should be employed, I should by this procedure be subjecting my instinctive processes of direction to an experience contrary to any experience in which they had hitherto been drilled. Up to that time the stimulus of a decision to gain a certain end had always resulted in the same habitual activity, involving the projection of the instinctive directions for the use which I habitually employed for the gaining of that end. By this new procedure, as long as the reasonal directions for the bringing about of new conditions of use were consciously maintained, the stimulus of a decision to



6 gain a certain end would result in an activity differing from the old habitual activity, in that the old activity could not be controlled outside the gaining of a given end, whereas the new activity could be controlled for the gaining of any end that was consciously desired. . . .

52. "The habitual use of his mechanisms which the golfer brings to all his activities, including golf, has always been accompanied by certain sensory experiences (feelings) which, from their lifelong association with this habitual use, have become familiar to him. Further, from their very familiarity they have come to 'feel right', and so he derives considerable satisfaction from repeating them. . . .

"On the other hand, the use of his

expectation of what

mechanisms which would involve his keeping his eyes on the ball during the act of making a stroke would be a use entirely contrary to his habitual use and associated with sensory experiences which, being unfamiliar, would 'feel wrong' to him; it may therefore be said that he receives no sensory stimulus in that direction. Any sensory stimulus he receives is in the direction of repeating the familiar sensory experience which accompanies his faulty use, and this carries the day over any so-called 'mental' stimulus arising from his 'will to do'. In other words, the love of the familiar proves too strong for him and keeps him tied down to the habitual use of himself which



feels right. ~~and~~ The desire to feel  
right is the gaining of his end  
is therefore his primary

"This is not surprising, seeing that  
the golfer's desire to employ his clubbed  
rod at all costs in gaining his end,  
on account of the familiar sensory  
experiences that go with it, is an  
instinctive desire which mankind has  
inherited and continued to develop all

through the ages. \* The desire to  
feel right in the gaining of his  
end is therefore his primary desire,  
in comparison with which his desire  
to make a good stroke is new and un-  
developed, and exerts only a secondary  
influence. ---

"The desire to carry out his teacher's in-  
structions to keep his eyes on the ball is a

(3) Over-  
stated.  
The clubbing  
is an instinctive  
curiosity  
desire for  
movement  
change.

Q. 3) still never decline, and consequently  
suffer in intensity as compared with  
the other two.

54. It is the dominating influence of  
his desire to gain his end by means  
of a use of his mechanisms which  
feels right, but is in fact  
wrong for the purpose, that explains  
not only why he continues to take  
his eyes off the ball and so to fail  
in his stroke, but also why, in  
spite of this repeated experience of  
failure, he does not give up  
'end-gaming' and set to work in a  
different way.

57. note "It is not the degree of 'willing'  
or 'trying', but the way in which  
the energy is directed, that is going to  
make the 'willing' or 'trying' effect.



inv."

62. "When a person has reached a given stage of unsatisfactory use and functioning, his habit of 'end-gaining' will prove to be the impeding factor in all his attempts to profit by any teaching method whatsoever. ---

"This habit of 'end-gaining' is so ingrained that it will create a serious difficulty even when the teaching method is based on the 'means-whereby' principle, and the difficulty can only be overcome if both teacher and pupil at every step in their continued procedure, even the simplest, adhere strictly to the working principle I have set down, namely, that in a series of acts which have been thought out as the means whereby a given

and can be satisfactorily gained, the primary act must not be considered as an end in itself, but must be directed and carried out and then continued as the preliminary means of carrying out the secondary act, and so on.

"My daily teaching experience has shown me that the great stumbling block in the way of the pupil's cooperation in this plan is his idea that as long as he grasps 'intellectually' the principle underlying the 'means-whereby' procedure and subscribes to it fully in theory, he will have little difficulty in working to it practically. It is true that a pupil may start out with an 'intellectual' conception of



what is required for the 'means-whereby' procedure, but in my experience I have found that the moment the idea of performing any act in that procedure comes to him, his habit of 'end-gaining' causes him to try to 'do' the act in the habitual way that feels right, and this is quite of the fact that I have repeatedly demonstrated to him that the sensory appreciation upon which he is depending to 'know' whether his means are right or not is deceiving him, so that what he feels is the right use of himself in gaining his end and it is fact wrong. ---

64. -- "If my habit is confirmed as that of 'end-gaining' is to be changed and not merely transferred, it is essential

that the pupil should be given the experience, at first in the simplest activities,

(1) of receiving a stimulus to gain a certain end and refusing to react to it, thereby inhibiting the unsatisfactory habits of use associated with his habitual reaction;

(2) of projecting the directions for the new and more satisfactory use in their proper sequence, primary, secondary, etc. & all together, one after the other, as already explained, whilst the teacher at the same time with his hands makes him familiar with the new sensory experiences associated with



this new use.

"By this procedure a gradual improvement will be brought about in the pupil's sensory appreciation, so that he will become more and more aware of faults in his habitual manner of using himself; correspondingly, as with this increasing awareness the manner of his use of himself improves, his sensory appreciation will further improve and in time constitute a standard within the self by means of which he will become increasingly aware both of faults and of improvement, not only in the manner of his use but also in the standards of his functioning generally. . . .

"The lesson to be learned from all

6

this is that since our particular way of reacting to stimuli is in accordance with our familiar habits of use, the incentive to try to gain any given end is inextricably bound up with this familiar use. This explains why, if a pupil's familiar use is changed to one that is unfamiliar and therefore unassociated with his habitual way of reacting to stimuli, he has little or no incentive to gain that given end. As long as the conditions of use and the associated feeling are wrong in a person, the incentive to gain a given end by the familiar wrong use appears to be almost insistent.



ible, but when these conditions have been changed to conditions which are best for the purpose of gaining the end, there seems to be practically no incentive to gain it.

"This is not surprising, for when a person's sensory appreciation of his own is wrong and his belief as to what he can or cannot do is based on what he feels, gaining an end by a use that is unfamiliar means for him taking a plunge in the dark. Even when I have explained to a pupil why this difficulty has arisen in his case, and he understands the reason for it 'intellectually', he will need, more often than not, considerable encouragement and practical

Q assistance in order to be enabled to make the experience of gaining a given end by means of a use that is new and unfamiliar to him. Once this has been done for him, however, he becomes conscious of a new experience that he is desirous to repeat, and repetition of this experience in time convinces him that his previous ~~beliefs~~ beliefs and judgments in this connection were wrong. As a result there gradually develops in him an incentive to employ the new use, and this becomes at last far stronger than the incentive to employ the old use, for its development is the outcome of a



various procedures which he found he can consciously direct and control with a confidence he has never before experienced.

102-3 ... "It has never been recognized in medical practice that reason, appreciation, the human compass, has become more and more unreliable with the advance of civilization, and that in proportion thereto has come about a growing misdirection of the use of the human organism."

117... "It was only after a prolonged experience of constant failure that I was driven to the discovery that I was not doing the thing I believed I was doing when I was 'trying' to do it. This brought me

Related to  
Ginnia

face to face with the fact  
that my sensory mechanisms were  
registering impressions which  
were not the true impressions of  
what was really happening.

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I want not a ~~old~~ repetition of  
religious belief, but of methods  
for self-valuation & spiritual  
training

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Q F. M. Alexander (above) suggests that  
the problem of controlling conduct is not so  
much by developing sound sentiments and  
intellectual patterns for action, as by altering  
the use as well as the direction of the body,  
the pupil doing the mental part while  
the teacher, with his hands, causes the  
new motions and thus gives a new



sensation of use, building up that new  
sensation until it seems familiar and  
∴ 'right'. At that point, when that  
has been accomplished, the main object  
change follows automatically. He requires, <sup>implicitly</sup> the  
complexity of muscular movements. But  
maybe the same could be accomplished  
by more detailed breaking the movement  
into smaller steps. We are probably  
unable to give conscious direction to  
any single muscle in right sequence,  
~~temporarily~~ <sup>temporarily</sup> ~~alternately~~, its proportionate vigor, etc. 20  
this is a substitute for imitation?  
of with Drina, <sup>Word pattern</sup> Is it contra to  
Drina's idea, or a way of carrying out  
the pattern wholly from within?  
of pattern of footmarks. But it is not  
wholly from within, for the teacher's  
hands are needed to guide this new moves.

Relate all Alexander's idea to  
the <sup>large</sup> problem of habit change involved  
in giving up v. and attaining n.v.

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Try to create a desire for a new kind  
of "feeling right", a <sup>new expectation</sup> Relate this also  
to T. N. Whitehead's ideas

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It and other manual production  
should be developed widely enough  
so as to be used by a considerable  
part of the population, enough to  
take over all production in case of  
a crisis. Then the mills & factories  
will be careful not to go too far in  
their autocratic ways. By develop-  
ing it so as to supply all the  
unemployed, say  $\frac{1}{10}$  of the population,  
this would serve as such a check.

This will prevent any of machine  
technology to keep over until  
mills shall have developed a change  
in ability, able to make large  
scale machinery.



"I talked with the duchess at tea.  
It was just as I knew it would be;  
Her umblings abounded —  
were simply phenomenal,  
And everyone thought it was me."

*Manual work*  
The poison of money is one reason  
why it is more important to get rich  
people to help personally than by  
giving them money.

Relate 1K to Buddha's command;  
Right Way of Giving

Remember the importance which  
Zen discipline ascribes to manual  
work.

If I am only one person, believe

in the state in relation to N.V., and  
want to do it, that is valid enough  
reason for my going to India. I don't  
have to have a lot of <sup>American</sup> people agreeing  
with me. I go to India to do it  
as a part of a large movement, to  
make my work count, just as  
joining my organization adds  
effectiveness to one's work. The  
British work-camp people (Hayland),  
Pierre Censoli, & American work camp  
Indians agree with it to a small  
degree. Make it a help to the  
poor, to the unemployed, to the  
outcasts of society.

~~The following is a list of the~~  
~~names of the people who are~~  
~~interested in the work of the~~



The work  
camps are limited to summer time, are  
very restricted in scope, do not go in even  
for agriculture or for any permanent  
economic work. They are afraid of  
taking on a big permanent job. They  
want only to experiment. ~~They are~~  
The advance guard have too heavy a  
load of conservative wealthy people to  
carry.

Because of the body-mind-spirit  
unity, we must express our love now,  
in acts for the help of the needy, as  
a part of our training for n.v. Our  
minds will be clarified by such  
acts. Don't wait till sentiments  
are all cultivated. Yet unless  
things are done in love they are of  
no avail (I Corinthians 13). 13. I

must be part of an all-  
round pattern of unity  
must be with the whole being,  
Science mere sentiment without  
acts is n.g.

Preparing training in n.v. for  
the masses will also stimulate  
leaders better than just cultivating  
their own souls.

Since n.v.a. requires a whole new  
socio-economic system what are we  
to put in place of the present one?  
To end the competition <sup>& concentration of power</sup>,  
propose the change in money. To  
end unfairness <sup>& concentration of power</sup>, propose Henry  
George's thesis, & nationalization  
of natural monopolies, e.g. water,  
coal, electric power, transport, telephone &  
telegraph, land. H. George idea,



leaving the administration & ownership  
of most business to small-scale organiza-  
tions, would be wiser than the  
inconsequences of socialism.

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Even if we (U.S.) do not get into  
war, we will have a depression and  
a big advance toward fascism. E.g.  
Gandhi's death's already. N & I would  
lose more liberties here than in India,  
since the fascism in India is  
directed against Indians & not  
<sup>as for Americans in India - and he goes on to say, "which"</sup>  
against whites. Even if the live  
Indian style and wear K & ~~under~~  
spin, we will probably not be so  
annoyed as we would be at home.  
Surely. Yet even were we to lose  
much liberty in India, I would still be  
doing what I believe to be best, with

others, to promote a little of liberty.  
and a better world, <sup>The very suffering of restriction</sup> and count there more for  
movement of freedom than here.

Money has ruined not only  
the churches but also the Jews.

My ~~real~~ interests are not in  
America but in India. Aside from  
duties of family association, I have  
maintained in the ten years of  
absence from India a stronger interest  
in it, than I maintained in America  
during the 4 years I was in India.

Perhaps we could live at Holzhof  
for awhile, in my lot.

If Routledge does not take my  
money pamphlet, try Galland.



I in new book have a chapter <sup>intending</sup> ~~referring~~ to  
 successful instances of n.v.r. - mass studies -  
 ideal in West. Also in prison & insane  
 asylums. Then a chapter showing that it is  
 psychologically possible to do away with  
 anger (or fear). Then moves to unions,  
 criticism. Then chapter on simplicity, money,  
 training, what we should do in case of war,  
 relation of n.v.s to church & to religion.

Churches are clear examples of a means  
 having become an end.

I am not going to India for security,  
 for that cannot be had anywhere, but  
 in order to work for what I care most  
 about and with people whose ideals &  
 actions I agree with. "No halfway house is  
 livable in the world today."

Rev. Payson Miller,  
of The Xian Register  
25 Beacon St., Boston

Re socialism, emphasize the fact  
that if the change is to be made  
under a v. (i.e. if it is not to be a  
tyranny & frustration of its own ideals)  
the first growth must be in cooperation  
& tolerance.

The book on Language quoted above  
in <sup>an earlier note book</sup> brings out, for peace training, the  
value of singing words (songs), the  
music supplying ~~the~~ most of the  
emotion, the poetry some too, & the  
words also supplying ideas, - thus  
being strong formers of sentiment.  
Presenting poetry together would be val-



Look up use of this at Walledley C.

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nable, - for group use. The solidity of Germany is not unconnected with its constant use of music & singing. But that is not responsible for her slavery. Rather her addiction to violence & her political immaturity come in here.

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Send my money pamphlet to  
Hoyden, BKC <sup>V</sup> broadcaster in NY, W and  
Hans Saw, Julie, Felix F, J. M. Murray,  
See Ods, Bonodi, Southern accounts,  
(Oden to) A V Morgan, <sup>President Henderson of</sup> Antioch, John Paul Jones.

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Since money will not be reformed  
soon, other things like K etc  
should be done.

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Draft suggestions for a pacifists proposals  
for war settlement, to be put forward

when explanation is approaching

Persecutors mustn't turn back  
to the ~~as~~ or social status quo,  
or like Sot's wife, they will get  
nothing.

Even if there will be no world  
war, & even if we escape another  
great depression in next 15 years,  
still there is tremendous ferment &  
<sup>and vast</sup> rapid change in the world, still  
there is need to return to a deeper  
morality & spirituality, still there  
are great dangers to liberty, - & all  
these call for my putting my help  
where it will count most. It is  
most important of all that I live  
up to & thoroughly the truth as I  
see it, even tho' that may be



mistaken.

Bayer (& X) go on the basis that the class struggle & exploitation are older & deeper & <sup>more</sup> causative of war than is war itself. ∴ They work at that, seeking to overcome the desire for power of that sort & the weakness of the masses & the wrong choice of methods to meet it. Seek to convert the powerful, & to remove fears, angers, hatreds & use of violence. Unite upper & lower classes. Spread thinking about morals.

∴ Go to India to learn more & to help. Mayhap if we do not stay there permanently, I will gain enough more knowledge & imagination to be able to help the West yet further by yet

another book or advice etc.

11

2 "Man Bread & Destiny" by F. Mas-  
Rouge & H. L. L. L., 1957.

Our investments ought to be not  
in financial "ventures" but in  
community service.

Need money reform to create <sup>the</sup> coop-  
eration & trust ~~and~~ for socialism.

Go to India in order to become  
really human & to survive or <sup>rather</sup> anyhow  
to help my health to survive.

Plan definite work on diet in India &  
a means of support.



Sears Roebuck Temperature Control for  
hot water heaters. # 42 F 8852

~~"The Country Dance Book" by Betty  
Tolman & Ralph Page - Farrar & Rine-  
hart, N.Y.C. 1937. a Countryman's  
Press, Weston, Vt.~~

~~"Also 'The Country Craft Book' by  
Randolph Johnston. Ibid.~~

Re training pamphlet, developing a  
sense of unity is important as a basis for  
love. But it must not be a limited  
sense, or rather a sense incapable of  
(any) expansion. Make possible this  
expansion by removing inhibiting &  
inconsistent ~~with~~ influences and by  
building up tolerance and understand-

ing of human nature. E.g. by reading  
my money pamphlet, "Vehement Theory of  
the Income Class", and Ruth Benedict  
etc. Work out equivalents for  
non readers.

We should develop a sense of unity  
in order

- (1) to make the group work more  
effective
  - (2) to support & encourage us in times  
of persecution
  - (3) to give us a basis for enlarging &  
deepening our love & charity,  
without which all our efforts are  
wasted.
- 

By taking IV away from our  
work & our tension (to India) there



is good chance of prolonging her life.

1/ we do not voluntarily become  
 lamble, we will be humiliated, in  
 the present state of the world, - by loss  
 of fortune, by loss of liberty, by  
 violence. That is true for anyone  
 who goes in for n.v.

Gouet & Dunlap, by. a possible  
 publisher for my pamphlet. cheap edition.

In addition to right sentiments  
 there must be a right pattern of  
 conduct.

Money & modern transport has  
 led to sending away animal & vegetable  
 products of farms, & to soil eroding

practices of farming, — thus a double  
robbing of mineral elements of soil  
& mental debasement of man in such  
places. Dietary deficiencies.

Money is too great a handicap  
for our social good will to overcome.

Need something more than socialist  
organization & change of ownership to  
the govt in order to develop & imple-  
ment good will (love). Must have  
group training also, & method of  
developing & strengthening love &  
of turning it into action that will  
cement society. —

Need manual work to put an end  
to idleness & the change of idleness to



a sense of superiority.

Aldous Huxley thinks the job for  
us is to find or create an organiza-  
tion. If it engages enough of people's  
energies & ~~works~~ works at real needs,  
it will engage them together & win  
converts. Talk is not enough. It  
works.

9.2 The organization is "the nature of  
work that counts?" Probably both  
cf. Whitehead on informal organization.

1. IV Whitehead says it is  
daily working together that creates  
customs, habits, loyalties, meanings,  
traditions, social life. Need not be  
manual. But it is regular, has  
economic reason. cf. ~~Leavis~~ ladies'  
sewing circles.

This then is the way to change habit.

The lengthening of life expectation  
plus cultural lag & power of  
habit in old people may mean  
splending the cultural lag.  
Perhaps not tho, as something  
may happen to increase pliability,  
decrease fear of change, increase  
curiosity, & zest for experiment.  
We may get habituated to change.

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If money may be considered a  
form of social or intellectual energy,  
the transformation from one form to  
another is useful, like the  
transformation of coal or oil heat  
into steam, or direct electric current  
into alternating current, or of electric-  
ity into light. Each has its  
specific uses.



Organisations are tools of ~~togetherness~~  
 (with work) <sup>are</sup> ~~as~~ moulders & maintainers  
 of sentiment. As tools they would  
 create discipline & form habits (tradition)

An organisation embodying "v"  
 must embody love &  
 of A.I.S.A., A.I.V.S. etc. Devotion  
 & disinterestedness of small groups can do  
 much.

Church does not take in thought of  
 the man. Must include economic  
 work. Of the dictators' organisations.

Read over, Hargrave, Houston,  
 T. N. Whitehead, review my notes  
 especially re emotions, desires, will, &  
 sentiments & habits.

Q St. Francis of Assisi :-

"Lord, make me an instrument  
of your peace, where there is hatred,  
let me sow love; where there is  
injury, pardon; where there is doubt,  
faith; where there is despair, hope;  
where there is darkness, light; and  
where there is sadness, joy.

"O Divine Master, grant that I  
may not so much seek to be consoled  
as to console; to be understood, as to  
understand; to be loved as to love;  
for it is in giving that we receive,  
it is in pardoning that we are  
pardoned, and it is in dying that  
we are born to eternal light life."

Work this out psychologically and  
spiritually on the basis of spiritual



unity & eternity, beginning with  
pardonning.

My money reform <sup>might</sup> ~~ought~~ to be  
one of the proposals for a peace treaty  
that pacifists would put forward  
as peace feeling began to be made  
toward the end of a war.

International trade & exchange <sup>should</sup>  
be made simpler on this basis, too,  
less danger of "hot money".

Of the three great social controls,  
— money, private  $\pi$  in land, and State  
violence, — ~~the~~ State violence is becoming  
the most inhumane and evil in its  
effects, with money next. Money, <sup>has</sup>,  
& ~~the~~ <sup>I</sup> suspect, been the enemy of private  
 $\pi$  in land.

Money has been the chief means  
by which cities have secured control  
over rural areas & people.

If we ~~are not able to get passports for India~~  
cannot get passports for India, we must have  
an alternative for life in America. My  
preference will be working at some mountain  
school such as Chindham, Bessa, etc. where  
we could do handwork & help those who most  
need it.

Relieving unemployment by education  
like this will not only win passports &  
relief following. It will keep society  
functioning & relieve pressure on govt  
to declare war because they can't see  
any other way out of the economic  
mess. Also it will help to relieve the



desires & hopelessness of the unemployed  
which make them eager for war just  
to give <sup>self-importance</sup> significance in their lives.

A possible way to make money, - supplying  
flowers to doctors.

The structure (organization) and activity  
(work) as factors in creating a stable & strong  
group. Ancient creation of a strong peaceful  
society, or a new civilization:

Q Quote from T. N. Whitehead: "Leadership in  
Free Society".

p. 3. ... "human beings almost invariably live  
in groups or societies possessing a more or  
less determinate structure. An amor-  
phous mass of men never remains united  
in actual practice; such a group would  
have no cohesion and is no likelihood of

endurance. ....

"Structure arises as soon as people begin to do something together, and is closely akin to the differentiation of function which inevitably takes place. ....

p. 4. "Social structures are commonly classified in a number of alternative ways, ....

(a) Primary and Secondary Groups. A

village is a social structure nearly all of whose members are known to one another, and each individual has a direct, face-to-face relation with every other individual. This is an example of a primary group; and in its more extreme form it comprises a relatively small number of individuals, living or at least functioning in close proximity to each other, and engaged in overlapping activities. The members of one workshop form a



primary industrial group. At the other extreme can be found groups whose members have never even seen each other. This is the situation of some international learned societies. Such a group is secondary, and its typical characteristics are a wide geographical dispersion, any number of members, large or small, with little or no physical contact. ---

"A primary group may have no spirit common purpose of any kind - spirit, that is, to the members themselves.

[e.g., village] --- Of course most industrial primary groups are definitely conscious of a logical objective, though even here a surprising number of exceptions are encountered. On the other hand, it is very rare for an averagely active member of a secondary group not to have some

idea of its nominal purpose. A member of a learned society, or of any other highly defused organization, would be unable to participate except at a relatively efficient level.

g. 5. Not only is a secondary group almost necessarily in possession of an explicit purpose, but, in so far as it truly remains secondary, such a group is only related to in its avowed capacity. The members, so long as they remain separated, do not directly affect each other's activities except as indicated by their terms of reference. As a contrast, the members of a primary group, whether in possession of an explicit purpose or not, inevitably affect each other's lives in a number of ways. It would



hardly be an exaggeration to say that practically every activity of any member of a primary group is somewhat conditioned by the fact of that membership. This point will be illustrated in the succeeding chapters; it serves to explain the solvent character of primary, as compared with secondary, groups. Primary groups are easy to build and difficult to break. Other things being equal, when two social structures come into direct conflict, that one will survive which more closely approaches the primary type. Thus in the World War, religious bodies, trade associations and international labor organizations all split on national lines. No nation was a colligent country itself broken in

Q the interests of a relatively secondary structure of its own driving.

b, T, S "In a large factory, it would not be even approximately correct to suppose that every member knew every other member of the group, and yet a single factory of any size commonly exhibits the characteristics of a <sup>relatively</sup> primary structure. Such an organization is composed of many small and strictly primary groups; these groups overlap in every direction, and are also connected by mutual daily interaction. Other relatively primary collectivities cover numbers of smaller groups, as when a department includes several shop groups. Thus a large factory is a primary society of groups, rather than of individuals; and with so great a metaphor these groups may be



described as being in daily face-to-face contact. This is an excellent example of a primary group of a higher order. - - -

6. Nations form a class of groups which, in the present epoch, are showing a remarkable toughness of constitution. In the number of people involved a nation is by far the largest of the commonly stable groups.

[Some religious groups, e.g. the Catholic Church, have even more remarkable features.] It is true

that no one individual knows more than a tiny fraction of his fellow countrymen, but as in the case of a factory, a nation is knit together by an innumerable number of overlapping and interlocking primary groups. Moreover, the habitual contacts within each group, and as between groups, cover the entire range of human activity. - - - Even secondary groups for the most

part do not transcend national boundaries and this means us that the essential difference between primary and secondary groups is not one of more or extent, but depends on the immediacy and variety of social contact between the members; more is relevant only in so far as it affects the probability of obtaining a given type of human relationships.

"The human problems of industry are intimately bound up in the distinction between primary and secondary groups. From a certain point of view it would not be a gross exaggeration to state that many of these problems have arisen because industry thinks of its structures as secondary rather than primary groupings.

"A secondary group is maintained by

Not let more to make this note.



② those activities dictated by its formal objectives, and these require to be explicitly known. This need for a formal objective continuously maintained leads by easy steps to a formalization of the procedures by which the end is to be attained; and that introduces a second classification of social structures with which we need to concern ourselves.

### (b) Formal and Informal Organizations

Not all groups have a formal organization, and indeed this is quite a common condition of many types of primary groups. The absence of a formal organization does not imply that any member can in practice do anything that occurs to him at any instant; what is implied is that each member's activity is guided by his immediate sense of fitness rather than by explicit

rule. In a village the carpenter's wife is not  
commanded to cook her husband's lunch,  
although if she habitually neglects this  
task the woodwork of the neighborhood  
will fall into disrepair. On the other hand,  
the organization of a factory is highly  
formalized. (Lectures, reports, minutes,  
lists of officers, documents, rules etc.) -----

"Some groups are without a formal  
organization, but there can be no such  
thing as a group devoid of an informal  
organization. Volumes would not suffice to  
dictate the behaviors of each member of a  
group in every detail. ... Whole types of  
activity, and those amongst the most  
vital, cannot be a matter of dictation,  
for a group functions in the light of  
its sentiments and attitudes, it has  
a social column of its own which



2 pervades every action and human relationship. In consequence, those characteristics of a functioning group which distinguish it from a mechanical group, from a machine, in fact, are what may be described as its informal organization.

~~In detail, such~~ Collaborations and associations, mutual assistance, temporary combinations to meet some minor difficulty, the mere habit of Dick to lunch with John - these habitually recurring patterns go to make up an informal organization.

In detail, such activities may seem to possess <sup>little</sup> stability, but everyone knows that the social contours of two nominally similar groups are usually rather different, and moreover are surprisingly stable. The social contours within a formal organization is

② a determinant of a group's morale;  
and the study of industrial groups is  
part an investigation into the mutual  
relations between their formal and  
informal organizations." ---

p. 21. "It is the economic motive within  
a social setting that is of importance  
to human beings, for these two together  
constitute social living, from which  
most human satisfactions are ultimately  
derived. After all, the members of  
an industrial group spend many of  
the best hours of their lives in indus-  
try, and it would be astonishing if  
the need for adequate social living  
did not show itself in economic  
as well as in recreational activity.  
Practically every group which achieves  
stability accustoms its members to



In churches, the idea of human is the future objective  
p. 22.

attain some future benefits which they could not so easily obtain without its help, and at the same time actively within the group ministers to a need for human intercourse. When both of these elements - a future objective and present social satisfactions - are not simultaneously within the scope of the group's activities, either the group disbands or it provides the missing element. Naturally neither element need be explicit in the minds of the members, although usually one or the other is given as 'the reason' for the group's existence.

[Reference to dinner party + dining clubs which develop other activities] "It seems to be in human nature that present satisfactions tend to pall unless they simultaneously

advance some future objective; the imagination does not with pleasure live actively within the present.

"The converse is equally true; future benefits alone do not suffice to turn an otherwise empty present into a pleasant experience. The obvious utility of a dull task does not remove the boredom, though if the task be reasonably short the present may be endured for the sake of the future. However, it is not to be expected that people will cheerfully spend a lifetime in an impoverished present for any reason whatever. If the present activity is interminable, and if its social context is not sufficiently rich, great efforts will be made to elaborate the latter, and in so far as



① the effort is not adequate, unrest will be the result. . . .

p. 25. . . . "Satisfactory living is social living, and that social activities to be satisfying in the present must have the merit of leading on to an acceptable future.

Only a very 'instructed' society could forget so simple a truth; for no group, large or small, has ever survived for long which failed to perform its double function in some fashion.

p. 27. "The chief characteristics of organized human intercourse on a large scale are; first, that they concern the making, the circulating or distributing, and the use of physical articles of one sort or another. Secondly, that each step in the history of the article is an occasion for human collaboration. These are

Q

ious occasions for collaboration are organized on customary lines and involve a number of obligations with their ~~corresponding~~ accompanying ethical sentiments or standards of conduct. Thirdly, the article in use must contain needs, often physical, as in the case of food, at the same time that they provide the satisfactions of orderly intercourse - for example, a typical family meal. Fourthly, articles are valued for their own sake and not merely as means to ends. Nothing in habitual use, whether it be a form of standardized conduct or a physical object, remains merely a means to an end. Every habitual thing becomes a focus for sentiment and is thus the object of a formed human attitude. [4 articles]---



The importance of commodities in use and for their own sales is well recognized by everyone, including advertisers. What is not always recognized is their use in circulation as promoters of human contacts. A very large part of orderly human association is organized around the making and circulating of commodities before they are ever put to their final use. - - - -

30.

?  
(no) "Business is the universal pattern of stable social organization every where and always. Men seek the society of their fellow creatures, but they need something more than mere physical proximity. To be satisfying, social contacts must provide for activities performed in common which lead to an immediate

Q pleasure in the exercise of social skills and sentiments, and which also are logically ordered in terms of an ulterior purpose; by these means, stable relationships between persons become established. The ulterior purpose is to contribute to the future social situation. Thus economics is the science of logically ordering social activity in terms of future social activity, and industry or trade is the order so described.

"In general, stable organizations involve social activities having the following characteristics in varying degrees:

- K.
- (1) They yield immediate social satisfactions.
  - (2) They are purposeful in the sense of



being concerned in ordering the future.

- (3) They are organized round material objects, or commodities, for which society has a regard.
- (4) They involve a high regard for certain codes of behaviour, customary ways, or ethical or moral standards and ideals.

"This statement is applicable not only to trade and industry but to all independent stable human associations."

[Even the churches]

31. ... "It will be argued (in this book) that modern industrial societies are suffering from a wrongly directed emphasis on the logical aspect of social living; and that the ultimate purpose of business activity has been erroneously supposed to be the accumulation of

wealth for its own sake, as destined  
from its social function" (Fault of money [Losey])

p. 42-3 ----- "Social sentiments were thus  
found to run parallel to lines of  
social activity; in some cases social  
activity is based on prior sentiment,  
and in other cases the reverse is seen.  
More usually, social activity and its  
appropriate sentiment arise together,  
being mutually supporting. Human  
relationships is seen to require time  
for its development; sentiments and  
appropriate collaboration are not elab-  
orated in a day." -----

p. 54. "Not only does group integrity  
depend on <sup>routine</sup> ~~group~~ relations, together  
-with their appropriate sentiments,  
-but the converse statement is equally  
true; the interruption of routine



relations is the surest method of causing disintegration within a group. The social sentiments (friendships, loyalties and work interests) are cut off from their roots; for no sentiment is wholly without relation to action, although the connection is often hidden from easy view. Moreover, stable social sentiments are of comparatively slow growth for the most part; when broken down, not only do they rebuild slowly, but their decay is apt to be associated with disruptive attitudes on the part of those involved. Groups once integrated have a life and vigour of their own and they resist violent extinction. ....

"A group behaves as though it has a

Q 'will to live' and it guards its life in a manner analogous to that of a single individual. This does not imply some mystical group-life over and above the individual lives of its members; it merely means that each person has his sentiments and actions so orientated as to make for the preservation of his group. For a group only exists in so far as it is in the minds of its members.

Many ultimate values of life spring from relationships with others, and to matter a group is to lower the scale of human value for each and every person. Naturally this is resisted.

"One of the best proofs of this fact is to observe the behaviour of a stable group of long duration faced with a choice between two alternatives, one of which



will accept the economic positions of the individuals at the expense of the social structure, whilst the other will maintain the social structure at an economic loss. The second alternative is almost always chosen. Of course the alternative is not so clear cut in the minds of the members; they cannot bear to lose the society in which their scale of values depends and so, by ingenious argument, they are apt to discount the price of its continued existence. Numberless examples might be cited from groups and societies of all sizes and conditions.

I cite instances of European countries, English landlords opposing poor law bill of 1834, American Southern Planter opposing the <sup>abolition</sup> ~~abolition~~ of Slavery before Civil War. Modern nations struggling to

This is another ~~reason~~ <sup>reason</sup> for my going to India

Q ~~reason~~ is another instance.]

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"The same phenomenon is just as prevalent in the case of smaller groups. Any country faced with a rapidly decaying industry of any size knows that one of the most difficult aspects of the problem lies in the fact that the workers involved will often face re-orientation, rather than start life again in some other capacity and locality. This is especially true if the industry is both concentrated and isolated, so that its members form their own society and have not practically experienced any other way of life." ---

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"Satisfactory social living implies an adequate, stable society addressing itself to its future situation, or,



in other words, pursuing its economic purpose. And we have seen that where the social structure is brought into opposition with its economic purpose it is the social structure that wins the day. The future gives way to the present. Now primary groups are characterized by the richness of their immediate social activities, whilst secondary groups are held together by their logical purpose, for their face-to-face activities are very limited; and that is why in a contest between two organizations it is the more primary of the two that usually wins. The few apparent exceptions are generally based on a faulty analysis of the human activities actually promoted by the two organizations. The first and

Clusters are both secondary & primary

immediate necessity for each man is to preserve the 'way of life' on which his scale of values depends. But this phrase, 'way of life', reminds us that living involves much besides human contacts; there are such things as skills and the habitual material arrangements of men's occupations, and these, too, are involved in a 'way of life'.

"The various occupations and skills all have, for society, certain social implications; and these latter are only loosely related to the difficulty or labour involved in their acquisition or performance."

191. "We have seen that satisfying activity performs two functions. It provides an opportunity for immediate social intercourse - for



the doing of things together - and the purpose of this activity must be to continue and develop social living in the future. ... when the present is unsatisfactory, there is little incentive to work for its perpetuation. ....

158. "Bricklaying is a hard and exposed life. By the time a bricklayer reaches his fourth decade he is already becoming old for the work and is fortunate when he can persuade a foreman to give him another job. In spite of trade unions, hiring and firing is often carried on in the crudest of manners. The curious fact remains that relatively few bricklayers wish for any other life. A factory worker does not often develop so deep a satisfaction in his occupation; at any rate he will gladly change it for a better. But in the case of sailors, soldiers, miners, shipbuilders, farmers and

What gives satisfaction to work?  
Re K + farming

others, including bricklayers, their occupations fill their imaginations and become for them a 'way of life' to an extent unknown in many other organized activities. This extreme form of loyalty to a given occupation will usually be found to be accompanied by a satisfying social relationship, and the working life of a bricklayer is no exception to this rule.

The group hired for a particular building will remain together for a few months, or at most a year or two. Owing to its temporary nature, and the changing condition of the 'layout' as the building takes shape, it is impossible for the technical organization to acquire that almost machine-like precision which is typical in many



factories. Arrangements are extemporized to meet temporary and local conditions.

- (a) There is freedom of movement and an absence of initiative for all. This carries
- (b) with it the need for action undertaken with a concern for the expectations and activities of others. A bricklayer running a 'course' is cooperating directly with others and with his assistant or 'mate', who keeps him supplied with bricks and mortar. The whole situation favours an informal arrangement in which
- (c) the group works together with liberty of action and freedom to talk, governed not so much by a rigid supervision as by a group loyalty, and a loyalty to the customary attitudes of the craft which have come down with slow modification since the earliest times. The unforgivably new in a

building gang is to diverge from the traditional procedures, and men who cannot get on with the others are disciplined by the group, by their overseers, or by their union.

- (d) "The gang is not turning out an endless stream of meaningless parts; from start to finish, they are building some one structure. The skill required is great; it is not easy to lay a good course. And the building rises as a visible monument to their labours.
- (e) The relations between the men and their overseers are rough and ready, but human; there is little of the careful courtliness of tone which often makes the conversation between a factory superintendent and his employee. Speech between a bricklayer and his overseer is not
- (f)



always printable; the actions taken are too often arbitrary, if not positively unjust, but at least there are not many reservations and the relation is a real one. Builders' gangs are marked by the struggle of the friendships and of the antagonisms developed, by acts of generosity and of injustice, and by the fundamental loyalty which comes from working together under imposed conditions and enduring together the same discomforts, for a purpose which is taking visible shape under their eyes.

"There is no need to tell bricklayers that they are building a house, or to enlighten them as to the use which houses may be put. The purpose of the builders' labours as well as his achieve-

2  
ments is sufficiently obvious. Thus, so long as a job lasts, the builder's life has great merits. Human relations are sufficiently unrestricted and there is opportunity for the display of some initiative by all. Discipline is not typically rigid, and conditions are subject to a continuous variation, not as a result of some policy dictated from above, but as a direct and obvious outcome of the progress of the work. Wages during a spell of employment are good as compared with other trades requiring equal skill.

"The physical conditions under which the work is performed are not always easy, owing to the vagaries of climate. But provided moderate

(see p 82 for continuation)



Quotes from "Socialism" by Ludwig von  
Mises - Newmillan, N.Y. 1937

p. 507

"Only ideas can overcome ideas and it is only the ideas of Capitalism and of Liberalism that can overcome Socialism. Only by a battle of ideas can a decision be reached. ----

"A speaker who inflames the passions of the masses is supposed to have a better chance of success than one who appeals to their reason. Thus the prospects of Liberalism in the fight with Socialism are accounted very poor.

"This pessimistic point of view is completely mistaken in its estimate of the influence which rational and quiet reflection can exercise on the

masses. It also exaggerates enormously the importance of the part played by the masses, and consequently mass-psychological elements, in creating and forming the predominant ideas of an epoch.

"It is true that the masses do not think. But just for this reason they follow those who do think. The intellectual guidance of humanity belongs to the very few who think for themselves. At first they influence the circle of those capable of grasping and understanding what others have thought; through these intermediaries their ideas reach the masses and these condense themselves into the public opinion of the time. Socialism



has not become the ruling idea of our period because the masses first thought out the idea and then transmitted it to the intellectual classes. ---

It (Socialism) had to be thought out, and this could <sup>only</sup> be the work of individual thinkers. Like every other great thought, it has penetrated to the masses only through the intellectual middle class. Neither the people nor the masses were the first socialists.

--- The first socialists were the intellectuals; they and not the masses are the backbone of Socialism. --- If the intelligentsia abandoned Socialism its power would end. In the long run the masses cannot withstand the ideas of the leaders. --- In the end, prophets who in their heart language

Q themselves to be false cannot prevail  
against those filled with the  
power of sincere conviction. Nothing  
can corrupt ideas. ~~Neither by~~  
~~money nor by other grounds can~~  
~~we hire men for the fight against~~  
~~ideas.~~ -----

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"Human society is a work of the  
mind. Social cooperation must first  
be conceived, then willed, then realized  
in action. It is ideas that make  
history, not the 'material productive  
forces'. -----

114.

"Computation demands units. -----

115

"In an exchange economy, the objective  
exchange value of commodities becomes  
the unit of calculation. --- In a money  
economy, money is the commodity chosen.  
(for the common unit).



[ His chief idea is that if all the world were  
socialist there would be no market &  
no price & no money & ∴ that economic  
calculation and ~~forecast~~ <sup>forecast</sup> estimation  
would then become impossible. Say  
Russia & socialised municipalities can  
do it only by comparisons they make  
with the outside capitalistic markets.

292. "To say that Society is an organism,  
means that society is division of labour.

"The Division of labour is the principle  
of social development."

293. "The division of labour is a fundamental  
principle of all forms of life."

294. "The greater productivity of labour would  
under the division of labour is a unifying  
influence."

296. "Organisation is an association based on  
authority, organism is centrality."

"The facts which are present in practically all the examples brought forward of the aging of a culture are: a decline in population, a diminution of welfare, and the decay of the towns. The historical significance of all these phenomena becomes clear as soon as we conceive of the aging of nations as the retrogression of the social division of labour and of society. ....

"The death of nations is the retrogression of the social relation, the retrogression of the division of labour. Whatever may have been the cause in individual cases, it has always been the cessation of the disposition to social coöperation which actually effected the decline ---



"It is the social spirit, the spirit of social cooperation, which forms, develops, and upholds societies. Once it is lost, the society falls apart again. The death of a nation is social retrogression, the decline from the division of labor to self-sufficiency. The social organism disintegrates into the cells from which it began. Man remains, but society dies. — — —

315. "The ordered organization of coercion we call the State."

366. "The concentration of establishments comes automatically with the division of labor — — — The higher productivity of the division of labor results, above all, from the specialization of processes which it makes possible."

Q (Quote from T. N. Whitehead's 'Leadership in a Free Society' § continued from p 14 supra)

"handships are thought to be outside the control of men, and so to imply no indifference on the part of the management, they may well serve to lighten rather than depress ~~the~~ a morale that is already fairly adequate.

(m) "This curious phenomenon is well known to anyone who has seen active service in the army or the navy. The effect of facing moderate hardships in a well-integrated group is to enhance their self-respect and their mutual reliance and to give a sense of achievement. This effect is greatly



brightened if the group leaders are  
inexorably and visibly endeavoring to  
integrate those landscapes as they  
arise. [and in sharing them in equal  
degree among].

p 76. "For the most part, social change has  
been the unwitting outcome of technical ad-  
vance. However, the pace of the latter  
has been so great that in industrial  
societies people have found themselves  
living under conditions obviously  
different from those of their parents,  
and even changing unmetabolically within  
their own lives. This not only prevents  
the individual from being closely  
conditioned for his present social condi-  
tion, it also invites comparisons as  
between situations. Thus the modern  
intellectual tendency is to regard cur-

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Q. Laws and procedures as having relative degrees of merit rather than as possessing the absolute force of a sanction. The moral and social sentiments, whilst in some sense 'believed' and acted upon, are held as being the current attitudes and as possessing merit relative to some other sentiments, but their foundations are no longer supposed to rest on a rock of absolute ultimate truth. This, at least, is what intellectualism would like to think of itself, and it contains some measure of truth as compared with less rational communities and groups.

However, society, or social behaviour in any form, would be



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quite impossible without fairly accurate  
expectations regarding the sentiments  
and behaviours of others, and these  
imply social tradition in some shape  
or other. Social custom with its  
accompanying moral and ethical codes  
perform the function of rendering  
the activity of human beings at  
once predictable and fitting to each  
other. . . . .

"However that may be, the present  
industrial communities <sup>as</sup> appear to be com-  
mitted to an explicit systematic develop-  
ment of their scientific and technological  
procedures, ~~also~~ with whatever that may  
imply in the matter of social change.  
Great changes have already taken place in  
social function and structure, and more  
may be expected to follow." [ But it will

Q all probably break down because of money  
over & dense pop. [Rising]

For instance, in any community of a  
few generations ago, and in many  
communities now, industrial  
occupations were not properly dis-  
tinguishable from social life in  
general. . . .

"In a modern society, a part of  
the purposeful activities are, as  
before, performed as social living,  
and are regulated, though in a lesser degree,  
by social usage. But another part of  
these purposeful activities has become  
singled out for a very different form  
of organization. These activities have  
been withdrawn from the main  
stream of social living and are  
highly organized from the standpoint



of technological efficiency. This fraction of the purposeful activities is known as industry, or, more broadly, as business. This division of social activity into ordinary living on the one hand and business on the other was not the result of custom or of the direct needs of human intercourse; it depended on the chance evolution of technological procedures."

For a secondary group (e.g. perfect societies) to get the strength of a primary one it should have small groups, meeting frequently, having many kinds of activities including social, a common set of ideas, some common economic interests and activities, some very deep interests including religious, common discussion.

tools and methods.

Does not common language, as a tool, count heavily on the per-  
manency of most nations?

Has money played a part in the development of ~~rationality~~ national-  
ism? It seems likely.

Real peace groups or civilizing groups are not and should not think of themselves as only secondary groups.

Since churches have weakened themselves, separate parts of their former objectives may be taken over by other organizations. Peace societies should do this.

Why shouldn't community churches ~~also~~ model their activities on my usual pamphlet?  
Why not develop festivals for



important stages of industrial production,  
to correspond to the stages of harvest,  
sowing, sowing and agricultural  
festival of agricultural peoples. I have  
them for each factory. <sup>But in factories, production</sup> is continuous, not cyclical.

Quoted from "The Human Value of  
Biology" by John R. S. Huxley, Harvard  
Univ. Press, 1938.

p. 5. "We shall consider philosophy as the  
business of examining the methods and  
techniques of observation and reasoning  
which we human beings must use to  
acquire experience. Such an examination  
may throw light upon our  
methods of investigation, on the pos-  
sibilities of new fields of knowledge, and  
also on the limits of science. ...

"Consciously or unconsciously, men have

① always employed the methods of definition, of synthesis, of analysis, and of the creation of systems, but, as far as my knowledge goes, it was in the dialogues of Plato and in Greek mathematics that they were first acknowledged as the instruments of the mind. ---

p. 6. "The straight line, right angle, and square are presumptions for all architecture. Among the Greeks, therefore, there were special skilled workers, the harpedonapeis, or 'line stretchers'. They constructed a straight line by stretching a cord between two points. The straight line did not emerge as an abstraction, as many of us once believed, but as a construction, a synthesis. More remarkable than anything else was the discovery of



the right angle. The line-stretcher  
knew that a right angle could be  
constructed by putting sticks - all of  
equal length - three on one side,  
four along another, and five along  
the third side of a triangle, or by  
putting knots in a line at three  
distances and fixing the line in the  
knots with tent pegs. This dis-  
covery was preserved as a divine  
secret. For, however convinced the  
line-stretchers may have been of its  
correctness, they could not prove its  
logical certainty.

"Inevitable also is the succession of  
acts which led to this discovery and,  
subsequently, to the proof of its certainty.  
That the synthetic action in itself does  
not involve the logical recognition of this

Q of the truth found is of fundamental philosophical importance.

7. It is remarkable that the line stretches understood this, and that though it they came to regard their own art as something higher than themselves, something divine. This divine something, which seemed to be above human art and experience, came to be known as the realm of ideas. Once men have created and laid the foundations of the sphere out of which ideas spring, they cannot alter it. Ideas have a separate existence, and close study and analysis of them can deduce from them new and important truths. Thus, from the structures or figures which have been created, there can be evolved



a succession of truths conformable to law of which the constructor has not dreamed. But this evolution is not a pure and simple analysis. We can only understand it as a chain, an alternation of syntheses and analyses, as will be apparent to us if we call to mind any geometrical demonstration from our school days.

"In any triangle, Euclid says, the sum of the angles is equal to two right angles. But no consideration of the triangles can convince the beginner of this. No kind of analysis enables him to prove it. If, on the other hand, he draws two auxilliary lines, the one a continuation of the base line, the other a parallel with one of the sides, the truth of the sentence is revealed. In other words, no logical deduction can reveal the truth. A new

2 construction, a new acquisition of experience, a synthesis, is needed in order to understand the old construction.

A synthesis, the triangle, can be understood by a 'higher synthesis', the auxiliary lines, which intuitively reveal experience from previously known constructions (of angles which are formed when a line cuts two parallel lines.)

"Let us consider another of the simplest cases. The vertical line which stands at the middle of the connecting line between two points will intuitively be understood as the 'geometrical

9 locus' for all points which have the same distance from these two ends of the horizontal line, because this analysis can be proved by any number of



new constructions.

"In the same manner the logical certainty of the line-stitchers' discovery of the right angle can be proved by a number of more complicated higher constructions.

The certainty of the original ~~synthesis~~ <sup>synthesis</sup> is in this case deduced by analysis from the higher syntheses.

Its incomprehensible character is removed because we feel ourselves to be masters of what we ourselves can produce or deduce from something we have ourselves created.

~~plus~~ <sup>more</sup> ~~the~~ "Power of  $hV$ " is a <sup>more</sup> ~~synthesis~~ <sup>synthesis</sup> proving the earlier proposition of ~~units~~ <sup>units</sup> (185)

185. "In human populations the worst crises appear as a result of political ideologies which succeed in creating international or class wars. These wars

may or may not be due to 'the dep-  
raved impulse given by unlimited  
multiplication', but in any case  
they destroy the wealth, the orga-  
nizations, the liberty of the population,  
and therefore create an overpopula-  
tion in relation to a reduced environ-  
ment."

p. 194.

"The foundation upon which  
every occupation is built is the  
discovery of some source of wealth,  
its geographical location, technical  
utilization, and numerous other factors,  
including a whole range of biological,  
technical, and commercial conditions  
previously unknown. . . .

175.

"Sociology will therefore always  
be compelled to follow the course of  
physiology or the study of evolution



and remember that no living unit, neither the organism nor society, can be constructed, but that all science must turn to the conditions which produce and control vital elements -- if it is ever to aspire to the development of social experiment.

"A social experiment must simplify the problem and must be organized on the basis of a new technical idea -- the discovery of a new place of work, a new method of work, or a new division of labor. In planning this new basis the mind is supreme, but, since he knows that experiment may lead to the rejection of the plan, the experimenter is obliged to consider not only the technical problems but also the applicability of

Q the new technique under existing conditions of life and social structure - i.e., whether the people who are to use it are willing and able to adopt the new method. This is the type of social experiment that eventually gives rise to a new industry. ---

200

"From this experience we may draw the conclusion that a social experiment must always start with a new practical idea, a discovery or an invention. This practical idea must first be tested by a technical experiment on the smallest possible scale and in the cheapest way. --- ) If the experiments succeed, another experiment becomes necessary to discover whether the new technique can be applied within the existing



structure of society and whether the population is willing and able to imitate the new way of doing things. Should this be the case no further public expense will be needed to popularize the new occupation. It will spread like fire in stubble, and the economic gain will speed the cost of the experiment a thousandfold. ---

204

(a) "brief outline of social science."  
 "Exploration of the environment seems to be the most fundamental conscious activity not only of the individual but also of society. Rocks, soil, woods, coastal waters, and the high seas are the elementary conditions of individual as well as of social enterprise. The deep-sea charts of the Norwegian sea were indispensable to the coastal people

Q  
? .  
lation if they were ever to liberate themselves from the ~~the~~ village of their restricted knowledge. The discovery that century-old crises were due to changes of natural events and not to the malice or incapacity of rulers or social classes also served to liberate the receptive mind from sterile speculations and to raise the problem of adaptation to events that may be foreseen. ---

233.

--- "The 'happiness' of these workers (Norwegian peasant fishers) did not so much depend on the relation of their income to that of other workers as on the feeling of the causal connection between their own efforts and the yield of their catches." ---  
A constitution of freedom considers



224 the intellectual activities of the enlight-  
ened masses the greatest wealth of  
a nation, the most effective instru-  
ment for the creation of economic  
values. Those who would serve  
wisely should therefore increasingly  
apply the means now used for war  
and class wars to the practical  
problem of liberating those who  
suffer from want of intellectual  
activity in their work, the greatest  
of all social diseases. To give man  
the intellectual ascendancy over his  
tools might be one of the slogans  
for the advancement of this idea.

"In spite of the fact that political  
power and dogmatic systems throughout  
long periods have paralyzed voluntary  
cooperation, a silent and steady pro-

2  
great has nevertheless been made  
along the old road to freedom. Scientific  
methods of thought and work  
which were once the monopoly of a  
small part of society are now  
spreading into all kinds of human  
activity. Men no longer work  
with objects of which they know  
nothing. The instruments of observation  
and thought and the knowledge  
which science can offer to assist  
their work are placed at the  
disposal of workers in an ever-  
increasing degree. From this  
freedom and happiness will follow.

p. 101. -- "Neither in mathematical science  
nor in biology can the mind postulate  
that any of its symbols or schemata  
are identical with nature; but



experiences can be gained by the use of such a schema in empirical research.

[Kant] - "Thoughts without content are void, observation without concepts is blind. Accordingly it is just as necessary to render one's concepts, perceptible to the senses by adding palpable illustrations, as it is to render observation comprehensible by employing it in the form of concepts."

p 48 "In such words we find Kant's answer to the question of whether there is really an existing object corresponding to an idea. Explanations of nature which resort to the activities of the gods, souls, and vital forces which our imaginations create, are, therefore, to be considered as empty speculation

without any corresponding objects in the world of the senses. All of them belong to a kingdom which is not of this world, a realm of ideas, where they can act as problems and open the mind to new activities. They are, to use the terminology of Kant, important as regulative or heuristic principles, not as the substance of established experience.

"But how, then, can we explain the fact that man always produces fresh ideas, fancies, and pictures without being able to point to objects which correspond to them in nature? And what significance have these ideas for man himself?" [They are the tools or instruments of thought. As are schemata, & mathematics.]



76. --- "The law of causality is not built on any metaphysical or dogmatic conception of the idea of a 'cause', but on a schema of our own method of work or investigation of nature. The method accepts first of all a previously concluded 'sequence of phenomena', which serves as the 'permanent' symbol of time for parallel series of events, for instance, the drift of a ship and the course of a river. The analogy between these two series of events and some logical or mathematical law which our minds hypothetically accept as a description of the events is to be considered → a 'regulative principle' only. The validity of this principle is not to be sought in logic but in experience, and the criterion of its scope

ical importance is the value of the scientific results gained by the application of the regulative principle which we call the law of causality. The very existence and content of science — we know them are, therefore, the basis of our belief in this law.

Modern transport, communications, trade, finance, printing, etc. have so yoked us all into the complexities of the whole world that each one of us can seemingly do very little to effect the total result, say to bring peace. We do not feel futile in doing our tiny bit, in voting for example, in politics, even tho' one single vote & effort counts so little. That's partly because machinery has been provided for



registering our vote & counting it into the total balance. Well, human feelings & <sup>souls</sup> provide the mechanism whereby our personal stand for peace can also count. Add to that organization & well directed effort

---

To say that I don't love everyone, that is fact I love very few, assumes that there is a strong and permanent social order which will keep me safe and relatively comfortable, or allow me to survive, no matter what my attitude is toward others. Maybe there was formerly such a social order, but no longer. If we do not admit our human unity and act on it, we go under.

---

The willingness to change our way

of life & work for the poor is a test  
of our love, - to see whether it is love  
or fear that makes us want peace.

Economic aspects of U.V.R.

Many reforms & single tax for the  
goal; <sup>sanitation</sup> K<sub>etc</sub> for the immediate  
activities.

Reasons for going <sup>round</sup> to India.

Economic - we relieve, we others

Moral - to pay our debt to the most ex-  
ploited & to aid the best chance of  
rebuilding civilization.

Religious - Commands of X, of Buddha, of  
Bk of, to express unity & love

Political - to help U.V.R.

Cultural - to help develop a better civiliza-  
tion.



personal - because it interests me more than anything else.

A lot of <sup>my</sup> righteous indignation is because I don't see how I was responsible for the civil, how I create my own world, a desire to explain all civil by a devil outside myself, by an implied assertion of self-righteousness and freedom from blame.

Follow up the implications of the failure to realize how I create my own world. Githell.

The individual & society can gain freedom only by learning <sup>economic, scientific,</sup> ~~new~~ <sup>intellectual,</sup> moral & spiritual laws and then adapting ourselves closely to them. Relate this to the problem of fascism today. Some counts more than courage, even the Pericles said that courage is the key to freedom.

For those like Hegel who would say that the idea of God is purely heuristic (aiding to discovery of truth) and not real, the idea of the human species as a unity is real, so let them make that unity its implication.

*incubation*

Since the ego is an illusion, to talk of "possessing" spiritual power is incorrect. Possession of such power is only awareness or consciousness of its display at the particular place and time, <sup>But it may be displayed</sup> in (any) body and mind. without one being aware of it.

I can change my habits; I see the web and the connections and implications in part. I don't so much care to live a long while as to live for the



The world is moving toward  
fascism because we are losing our love & sense  
of unity. Money is one big cause of this,  
fear another.

Using 12<sup>opening</sup> tends to make peaceful  
groups into primary organizations be-  
cause it requires daily meeting & work together  
&c.

Striving by big machinery plus capitalism  
will enslave us all. By going 'back' to  
hand tools I can, by reducing my standard  
of living (or rather my standard of wasting),  
yet retain my freedom. To keep my  
social contacts I must, however, go to be  
with other people who live very simply.

In this day when change is so  
rapid, whether or not a thing is 'practical'

doesn't depend merely on whether it is  
but slightly different from the present.  
It must be an adaptation or variation  
that grows out of experience, occurs  
spontaneously, and some of whose im-  
plications seem socially and economically  
useful immediately. Must fill a felt  
need promptly.

~~Because of my I cannot probably  
on your right side. I am right  
angles right I understand & will do it.  
But they are not too right on  
grounded in relation to the water  
regards to India. I am I am right  
to be sure to be sure.~~

1) If fascism comes I would get involved  
with technical work like they give, a



companion protective plants & weaving a little  
writing. Might write steadily for an  
Indian paper.

Just the development of successful  
weaving will help it to survive for  
young later.

K does not oppose the division of labor,  
except on the surface. Div. of labor has  
value only to enable each person to use  
his peculiar talents & efforts to best  
results & to increase the total output.  
If capitalistically controlled machinery  
prevents  $\frac{1}{10}$  of the pop from working &  
fire most workers at age of 40, K is  
unful to overcome the obstacle. The  
advantage of machinery is to reduce toil  
& create more goods, but in effect it creates

unemployment & wars.

---

Anger and fear may be the body's realization of its separateness from other bodies. Yet even the body by its own senses can realize, to a limited degree, its complete unity for a certain purpose with another body. <sup>in sex intercourse</sup> That purpose seems superficially to be completely selfish, temporary sensual pleasure, yet it really serves the life of the entire human species. The sensual pleasure is only a cloak, as it were, - a means of persuasion. A deeper purpose is concealed behind the conscious one. So by cultivating realization of other unities & service of each we may gain a complete unity in regard to emotions.

---



Even if war is avoided, still I want to go to India, because human unity is the deepest truth, and I must serve it actively.

Did ~~not~~ <sup>decide to</sup> join talks against international war because he realized that ~~it~~ war was a resultant of social evils, of class war?

*regretful* My proposed money reform ends the (false) antithesis between capitalism and socialism. It would break up monopoly ownership and control of both land and machinery, I suspect. Therefore it entails single tax.

Samuel Hays in his "Retreat from Reason" does not show knowledge of how slowly people change their habits, or how leaders acquire their leadership. Are you going to let the

man offer a stance during the 40 to 100 years while they are getting out of their philosophy of scarcity and be willing to try the newest science? Such offering will not be conducive to ending the philosophy of scarcity.

It is true that under the impact of machinery many habits & ideas have changed, but such changes were not intended or foreseen. They were an indirect <sup>or involuntary</sup> implication, not consciously adopted when the machines were.

The lucky thing about manual work with & for the unemployed and poor is that it is not only is right for building a new civilization but also to avert & soften the effect of war, because it eases domestic discontent (which sometimes



drives the nation's leaders into war) but also prevents the dullness, hopelessness & inactivity of the masses which makes them ready to join armies so as to gain color and significance.

~~People must not be told to go to war~~  
~~to fight for the sake of going to war~~  
~~at a certain time, but to go to war~~  
~~for a purpose so that people will~~  
~~see the value of their ideas.~~

Re training, must that the simplicity and sincerity is partly for the purpose of earning support from the masses. They are told on the philosophy & economy of scarcity. Without their support, <sup>at least that</sup> the needed changes cannot be made. Such simplicity is also

needed for self-control of leaders, to  
prevent their selling out.

---

Not only do we win unity by ex-  
pressing and manifesting divine qualities;  
we also win access to power by so  
doing.

---

Working without desire for fruit  
of work is a way of manifesting divine  
quality and rising above the sense  
of a separate ego.

---

Hogben overlooks the problem of  
how leaders <sup>can</sup> win a following. That is  
chiefly  
a moral problem, not a scientific  
one.

---

Relate man's ability to choose his

thoughts to the making of patterns for  
conduct (will)

Relate the ability to choose thought  
to the Elliott Smith facts of anatomy

John Barton said that if my ideas re  
manual work & country life were true,  
the Kentucky & Tenn. mountaineers  
would not now be degenerating. But  
there are other factors there, chief of  
which is their not seeing the meaning  
in what they do, less than lack of  
<sup>also their lack of community!</sup>  
contacts with rest of world. It is like  
the difference between sound religious  
symbolism and idol worship, taking the  
means for the end, and not having  
an integration connecting them into  
a significant whole. <sup>Indian parents were also</sup>  
<sup>doing K & degenerating, until</sup>  
Payne integrated that with a big end & made the significance  
clear.



1/ I can work out a deeper & clearer understanding of emotion, instrument, will & habit, we can gain deeper faith in converting the holders of power, & learn concrete ways to do it. Also new ways of self-discipline. My money pamphlet may be an aid to altering the values of all who read it.

By K etc we can partly escape the money net.

Deakins have done a good deal to teach people how to pray & converse with God.

Some needs to be implemented. K is the answer. They say freedom requires

a certain level of prosperity. Some & sharing can take the place of much material in saving off the stream.

---

Because love is a ~~more~~ more complete intelligence to fear than is courage's, Pericles saying that the key to ~~for~~ liberty is courage can be made truer by saying that the key to freedom is love.

---

Violence by the strong always creates sentiments and desires. This calls for repression, the strong think. Presently the repression spreads to ideas as well as actions. Presently the poison of power represses science, which has already been dragged into the service of militarism. Great-

valley nations going in for violence have  
<sup>rather</sup> the power which science would give  
them.

As fear of violence spreads  
among the comfortable, fascism  
comes.

The people of capitalistic indus-  
triation must either change their  
money or adopt handicraft. <sup>for the poor</sup> The  
former wd involve a smaller change  
of way of life, for a smaller group,  
but that group is perhaps the most  
powerful of all. Probably no group  
but the unemployed rural poor  
would adopt handicraft. Others wd  
prefer fascism to that change. On  
that account as well as because of  
war, fascism is probably coming to



America. Greatest freedom for all will be in India, & for others in the future.

To a certain extent democracy is possible only in a period of ec. abundance. In so far as K creates more abundance in India, it will make for freedom. Rupa's ~~love~~ type of love, spending, will also make for freedom.

The well-to-ds, richer in mind, body, knowledge, spirit & wealth (incl. money) should give to those who are less favored in any of these.

It is not necessary for me to live on earth. But it is necessary for me to develop & express divine qualities to

express my opinion.

I'm money still, and after it is  
that the state or nation or community govt  
issues the mips.

An outline of the R.R. by an Indian  
king toward Alexander the Great -  
See The Cambridge Shorter History of India  
1934, pp 21-24 incl. Send ref to  
Ruth Frey.

Miss Louise Dickman, 60 Parsons Hall,  
West Holgate College, 1938.

*property or land*  
If you yield, only to threats of force  
(by a bully) the bully feels sure that as  
soon as you get strong again you will  
take it back from him, so he tries to

~~if~~ <sup>tell them you have kept</sup> ~~it away from him & have~~

weaken you so you cannot do this, or tries to kill you for same reason. Especially if the property is immovable, - e.g. land. Also he gets a thrill of power in thinking that he has made you yield to him. <sup>if he then</sup> ~~Therefore, you~~  
~~have to convince him by acts of kindness in excess of what he demands~~ <sup>Therefore, if up</sup>  
till then you have actively kept him out of what he feels is a fair share of such property, or if you have acquiesced in a social & political system which did that, and have enjoyed the fruits of that system, you must, in order to convert him, convince him by acts of kindness in excess of what he demands, that you do really have good will permanently toward him, a good will that his selfishness will not destroy, a good will toward him as a person.  
This is part of the reason for "going the



second mile", "turning the other cheek"  
etc. Your act of good will should  
be, if possible, of different sort from  
what he demands. If I have been  
injust & selfish before, of course he  
uses threats to win what he wants,  
and I have to use extra efforts to  
prove that I have been converted  
from my former selfishness. If  
I had really been loving all along &  
had proved it by my conduct, there  
would be less likelihood of my having  
to go a second mile, or at least not  
a third mile. Yet we may have to  
be victims of past sins of others or  
of the general evils of society & of our  
own <sup>previous</sup> ~~indifference~~ <sup>negligence</sup>, ~~lack of~~ <sup>lack of</sup> ~~regard~~ <sup>regard</sup> ~~for~~ <sup>for</sup> ~~others~~ <sup>others</sup>

Haven't the Jews of Germany & Austria  
been so? And what good has it

done & what ~~ambition~~ ~~these~~ cruelties has it  
 prevented? Yes, but, with all humility,  
 I think there is <sup>indeed</sup> reason to think that  
 they are suffering partly because of a  
 weakness of some of their numbers for  
 profiteering & display in the years 1919-33.  
 These two weaknesses are in turn partly  
 the fault of our forefather gentiles in  
 opening the Jews during the middle  
 ages. There was similar sentiment  
 toward the French antoinette in the Fr.  
 Rev., & the Russian antoinette in R.  
 Rev.

~~Another~~ Chas. Thompson said that  
 Jews explain their persecution by the  
 fact that they are intellectually & morally  
 better than the gentiles, & hence gentle  
 every & sentiment. But I incline to  
 think that it is the Jewish pride that

causes the resentment, perhaps more  
than the actual inferiority. That  
divisiveness spoils any other possible  
moral superiority; & the intellectual  
superiority is ~~too~~ nearer to cleverness than  
to wisdom if it doesn't realize the  
results of divine pride. Perhaps  
that was partially the cause of Jesus'  
condemnation as reported, or of his reporters  
putting those statements in his mouth.

Haven't the Chinese peasants been  
u.r. ? And American negroes ?  
~~the~~ Chin boys ?

---

If Hitlerism is considered insanity,  
the fact that insane people are ~~not~~ treated  
~~sanitely~~ ~~like~~ best (i.e. curatively) by  
u.r. methods, makes it at least arguable  
that u.r. will work best on Hitlerism



in the nation.

If by going to war we the present nation  
we do no more than keep them off  
our soil, we will have preserved our  
pride, but that is the very thing  
guaranteed to bring another war.

Will we have preserved our self respect?

No, except in as far as being true to  
~~our~~ the lower (less developed) part of our  
nature is concerned. We can show a

finer courage by using A.V.R.

Granted that the masses do not  
think much in mass, and that  $\therefore$   
they are like the body, & would easily  
incline to war; nevertheless they do  
follow the leaders & do follow those  
~~then~~ who do think. Thinking straight  
by the leaders could result in

training the masses to n.v.e.

Hence the thing to do is not to say "the nation is incapable of n.v.e. at its present stage, ∴ let's go to war because it expresses ourselves at this stage." Rather try our utmost to convince the leaders of the practicality of ~~this~~ the n.v.e.

*Pragmatism*  
Actionism need not be permanent, but only for the time of the transition. But simplicity must be permanent.

Our tools must be adapted to the ends we wish to n.v. Hand tools or human driven machinery, at least for food & clothing, is this because it decentralizes that part of industry.

Hand <sup>methods</sup> ~~tools~~ for agriculture are possible, if modern economic methods are used,

including they agree. Especially so, when the population declines in next 3 generations.

Could K be a mode of division of labour for the unemployed, opening up a new asset? Perhaps like a new chemical process which makes abandoned low grade ore profitable to work over; or makes profitable for a by-product a lot of stuff formerly considered an industrial waste.

K For me to say that the unemployed should not make their own clothes, but that govt should buy the clothes from mfrs and give them to the unemployed would mean that the mfrs claim a special right of exemption from the burden of carrying



ing unemployment. True, they pay taxes to the govt for the relief doles, but they get an offset from their profit on the clothing. Yet the profit-making - machine industrialism is what caused the unemployment. If the unemployed sell <sup>their</sup> handmade cloths outside their own group, it wd not seriously compete with factory cloths. Even if it did, why should not mfrs ~~not~~ pay as much as the cost of society for relief, or even pay a special additional tax since their profits cause the trouble for the entire community? Have it come partly in the form of reduction of salary of the chief managers and of controlled blocks of stock.

---

*Persecution*

When may one, without moral or spiritual harm to oneself or to others, use a v. non-violence? E.g. acquiescence in war without verbal protest; silently sit by one's side over oneself & over others rough shod; live quietly in the midst of the profit-system; pay taxes without protest to a war-making government? Only when one is not violating himself the ten commandments, is obeying the duties of non-stealing, etc., & when one is showing love & compassion toward others, giving up his own comforts & thus really ~~showing~~ sharing in the troubles of the poor. Such deeds and feelings promote unity & a kind of courage, to offset the divisiveness and desire for personal safety & selfishness involved in

fear and cowardice. I'm afraid there  
is the idea of my separateness from  
others, an idea of impending loss  
(a belief in my impermanence in case of  
fear of death). If we can abolish  
these two underlying ideas, & act in  
~~accordance with~~ abolish the act in  
accordance with those ideas, substituting  
acts in a/c with love, then we  
can be n.v. non-existent without  
bad results.

The much inherent the earth much  
faster if they are also the loving.

---

Since our very civilization is so  
largely a constant social & economic  
warfare; an emphasis on differences, on  
superiorities & inferiorities, on competition,  
on acquisitiveness, greed & selfishness;



so much intellectual and emotional distress and violence, occasionally breaking out into dramatic military war, - it will be more fruitful to consider how to create a new and better civilization than merely how to avoid military war. Also because military war is an inevitable outcome & symptom of our 'civilization', our social disease.

~~But evidently war is not merely the result of capitalism~~

But if we consider Russia a socialist state, the warlike preparations & diplomatic moves of Russia are ~~not~~ evidence that war is not the result of capitalism alone. Even tho Russia is threatened by capitalism, if peace resulted from socialism then Russia wd not be making preparations

for defensive violent war. The Indian Congress suffers from Br. violence, but does not itself resort to defensive threats of violence in return. Either Russian society is state capitalism or war comes from something in addition to capitalism, which capitalism reinforces. How far is that extra something money? And how far is it an inner state of mind, a belief in violence & divineness?

Violence is not practical because of its effects under modern conditions of industry, finance and military methods & technology.

Can we get the results we want by h.v.? If you mean having all just as at present only without war,

the answer is no. Cannot get that  
by any means. We must change  
our habits and work hard & pay a  
price.

H.V. means more than absence of V.  
It means a positive & new state of  
mind & activity.

Famine doesn't come from the  
outside but from conditions at home,  
including the greed and fear which  
refuse to let the poor nations &  
poor classes share in our abundance  
& ourselves become somewhat  
poorer temporarily. Such poverty  
wd be only temporary, because  
with threats & fears released the  
~~burden~~ burden of ornaments wd go  
& trade wd revive & prosperity wd  
return. But if we have war



the poverty will be permanent.

The forthcoming drop in population  
will put the real groups in Western  
countries into much stronger relative  
position.

Peace is a resultant of justice,  
coöps, mutual respect, mutual interest,  
sympathy, imaginative understanding,  
or tolerance. Peace requires a price.  
Each must share in the price.

The only way to improve the future  
is to improve the present by a  
sound method, & keep at it day after  
day for a long time.

Love others first, & that prevents  
the need of violence to keep "order".

Because large machinery requires  
 large organization (the less so as  
 they get more automatic), & large  
 organization means large centralized  
 power, which is corrupting, & believes  
 in exerting to make men & partly  
 hard power until we can be  
 acquired finally by the masses, to  
 control that personal power. Limit  
 it <sup>(manual work)</sup> to wife of clothing? to take out  
 more for that choice & limitation.

~~\_\_\_\_\_~~  
~~\_\_\_\_\_~~  
~~\_\_\_\_\_~~  
~~\_\_\_\_\_~~

"Socialism vs. Capitalism" by A.C. Pigou  
 Macmillan, London, 1937.

*together*  
In the interim, before ~~money~~ reform  
can be made, we must build up trust  
and unselfishness, etc. every way we can.

Although my money reform theory  
does not alter our immediate tasks,  
nor provide an immediate easy solu-  
tion, it does

- (1) give us <sup>clear & simple</sup> an economic goal;
- (2) give us understanding of why men &  
events are acting as they do, &c.;  
give us <sup>a degree of</sup> calmness <sup>and ability to predict &c. to</sup>  
<sub>prepare for events</sub>
- (3) relieve us of hatred and resentment;
- (4) coordinates our efforts and enhances  
both their intellectual and moral  
content;
- (5) keeps us from despair.



Following Russian reasoning, many Socialists say it is O.K. to give up civil liberty if we can gain a certain kind of economic liberty (i.e. security), liberty to live on a <sup>fixed</sup> minimum standard for all. But my money reform would give us this, I believe, without loss of <sup>in</sup> liberty. <sup>The</sup> <sup>under it</sup> changes would come fairly gradually and  $\therefore$  there wd be no need or probability of violence. They wd come about because of the use of the new tool, not because of an edict.

Work out the ~~gross~~ detailed probable costs of going to India & staying there.

The C.O.s of 1914-19 did not realize, most of them, how war is an integral part of society, &  $\therefore$  that

protesters or war are crying out after the  
thief has run away & the horse has been  
stolen. War is largely a result. Such  
protests are not effective either to stop  
war or to stop the causes of war. Tend  
to make the protesters feel too self-  
righteous. (1)

Only by manual work (K) can  
the little man & woman do anything  
of economic value to help the poor &  
express love & unity on the economic  
plane. Cooperatives aren't enough  
because they don't usually control pro-  
duction but only the consuming  
end. Even when coops run factories,  
they do not run them in coop  
fashion. Single tax to control  
raw material sources. K has to

ely on help from those better off, at the start anyhow.

---

Don't be a prophet of gloom for they are not blind. Assume that the old order is on the slide. Emphasize the better day coming & how we can bring it.

Make the revolution H in my money pamphlet a little less dogmatic.

---

In my book, in discussing Georgism & money reform, treat them as methods, as tools, not as goals or ends. Neither of them are organizations.

Both State & Church are corrupt because, originally means, they have become ends in themselves.



Kindness to all is preparation for  
prayer, a part of "first make thy  
peace with thy brother & then  
bring thy gift to the altar". Peace  
with thy brother requires love  
as well as justice, & love must be  
acted out.

---

Whether or not my ideas on manual  
work are valid depends much upon  
how far back or to what elements  
society has decayed or will soon  
decay. I think it is very far, &  
that the fall will be very deep &  
severe.

---

I have got to supply all the  
initiative and pressure for going to  
India & for changing our habits

I must be sure of my ground, & yet cannot be completely sure. Must risk in action & much of the risk must be financial.

I must eliminate from my books all those that do not bear on religion & philosophy (major problems), medicine & diet, farming, weaving, peace & Byn. Also on elementary math.

Re intelligentia: Practicing K gives them an anchor in case of economic depression & is <sup>lighter</sup> ~~stronger~~ than fears & saves their desperate hold on the former sources of income. <sup>some kind of</sup> They do not fear the masses so much.  $\therefore$  this lowers the barrier between classes. It gives the intelligentia a partial

understanding of the masses. It  
gives the masses self respect &  
initiative.

The K of G is ~~also~~ the K of  
understanding.

K-ocratic nations will not pre-  
vent the spread of fascism because  
they & their peoples do not love  
enough; have not enough real social  
unity. Tyranny will spread over  
all the earth till love develops

Marxism is good only if its  
control allows it to function fully &  
freely. Since the control does not  
so operate, why object to using  
other means for living, while the



control is being undermined, especially  
 since that other means provides  
 part of the discipline needed for the  
 undermining.

I say farming may give a little  
 away ~~to~~ <sup>vs</sup> those who deplete the  
 ground - rent, & give some equivalent  
 of access to new sources of raw materials.  
 It would at least be of use to  
 social workers, to keep them from  
 starving while they work for society.  
 This gives a chance for self-help  
 coops to survive.

Since primary groups survive  
 longest, strengthen the social & <sup>compact</sup>  
 life of unemployed groups, back them  
 up, & finally get control & establish  
 single tax & money reform.

Send a copy of my money pamphlet to  
John T. Flynn of NY, <sup>Superintendent</sup> Mrs. A. P. Brownell,  
T.N. ~~Washington~~.

Send pamphlet for publication to James  
Hanks of Vancouver. Maybe Sci-art in Canada.

A whole system of symbols & meanings  
is going down, proved wrong by living it.  
I must help start another.

S is not good on group activity, nor easily  
adaptable to other people strangers to him. Nor is  
he a good teacher. Community life in U.S.  
would be very difficult for him. Needs to  
work with color & be creative of things, gardens  
& weaving OK.

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---

---

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~~the other day I was in a boat  
 and I was looking at a few  
 of the things that were in the  
 water and I was thinking  
 of the things that were in the  
 water and I was thinking~~

Attaining ways of life voluntarily makes a change of expectation without disappointment, i.e. the expectation being consciously changed, it comes true & we easily adapt. But where the change is a forced change, there is sense of failure & disappointment & hardship.

Hunting my "feelings" is hunting my ego, my sense of separateness, my individuality. Since that is only temporal & not especially important, the experience is really a reminder of the need for a stronger sense of unity with others.



Imagination, understanding & <sup>detachment</sup> humility  
all go together. Also objectivity, all  
these are needed to get a right sense of  
proportion.

Another reason for K type activities  
in W.I. is that industry is reaping  
most men at 40 yrs of age, yet the  
older age groups in the population  
are increasing. If not K, then  
there will be increased insanity as well  
as increased crime & pauperism.

Since unemployment greatly reduces  
the productivity of the people, as distinguished  
from the machines, yet because of the  
labor 'saving' machinery the total  
production is higher than before, the  
principle of division of labor is not

interfered with by using R & doing manual work.

Then it is a moral problem, whether to let  $\frac{1}{10}$  of the pop rot, <sup>& disease</sup> breed <sup>trains</sup> for others, increase violence, for sake of keeping machinery & profits. Wars then come. Pop will rapidly decline & force a change.

Russia has been able to succeed as much as she has because of her vast resources of land (food) & raw materials. A small or poor country attempting to put in complete revolution by violence would be starved out soon. Russia did it only by violence, & the violence is in danger of destroying most of the gains. We must use R.V.

1) If we can keep up Gaudin's program for 80 years more, capitalistic industrialism will have limited because of the population decline if for no other reason. The forces of NRA & co. then take control in the confusion, because only "we" will have a clear idea of what to do. (?)

---

1) If the earth is the earth, - and there is much statistical, biological & geological evidence in support of that proposition (of J.S. Haldane), then if I want a better world I ought to help the earth. If that will "hold out to the Future"

---

If mollusks are in the volume of (i.e. come out of) deities, a mind is a tool for dealing w. the environment, (containing) then



instruments (emotion + ideas) are instruments  
to get our desires accomplished over a  
long period of time. They are a blending  
of <sup>ideas</sup> means and <sup>desires</sup> ~~purpose~~, a means and  
ends as seen through a telescope.

Relate this to I Corinthians XIII.

Real unity comes from my realization  
(in thought, feeling & action) of my identity  
& unity with all other people & creatures &  
the world.

There is no doubt that men can run  
large enterprises and governments, but not  
without corrupting the managers by  
the power, & gravely interfering with  
the freedom of all.

It is using K abandoning the rest

valuable part of our heritage?

~~The going to school, and the  
the going to school, and the  
the going to school, and the  
the going to school, and the  
the going to school, and the~~

VR is a new tool, & a chance  
for advances of mankind.

Those pariahs who lose their  
jobs because of their convictions ought  
to prepare themselves with alternative  
skills by which they can support  
themselves, — essentials are the  
making of food & clothing. I am to  
code, knit, knit, knit, weave, spin, card,  
mend clothes, crocheting, try again for small

holdings.

If we do not do manual work we are putting ourselves at the mercy of the industrialists and the status gens. Need something by which to earn money, for taxes & for tools & necessities.

For many people, Borodai's plan will seem best, because it is a minor step.

How far you go will depend on your view of the depth, speed, immensity, & completeness of the crisis, also your reliance upon talent.

I cannot yet get a paying job in the U.S., i.e. as employee, but I am in India, i.e. paying in real usefulness & recognition. It enhances one's effectiveness & one's energy & endurance to join a crowd



who do likewise

---

1) Instructivism became it  
requires complete centralization &  
bureaucracy. This gives immense  
power to the controllers & makes the  
difficult of access. Too busy to listen  
to complaints. Power always corrupt  
- as well as political.

---

Since persons in fear give off a  
peculiar odor perceptible to animals,  
it may be well also that their  
fear creates auto-toxins. These  
long-standing fears & hates would  
create more toxins, perhaps that the  
body could <sup>not wholly</sup> throw off, & cause  
early aging, sickness and death. 11  
might be wise to take an immense

after every acute time of anxiety or anger  
 also bathes. This might be a reason for Burns' feeling  
 after being so upset and violence.

The money, the period of re-education -  
 ment could be extended to 2 or 3 years  
 and <sup>costs</sup> amounts of such things cut down.

I want to say that the local  
 govt or State should run it.

The problem of habit changing, remem-  
 ber the doing of little things many  
 times for a long while.

If we <sup>purposely</sup> are to build a new civilization, we  
 must have economic activities as part of  
 our effort. And since we are poor &  
 work in small groups, it must be  
 hand production. Both production &  
 consumption i. coops.

Dingle - "Through Science to Philosophy"  
Stebbing - "Philosophy & the Physicists".

Sidney Hines, 26 Greenland St.,  
Boston. 1938 spring

One reason for making our <sup>perfect</sup> activity  
one of unending investigation is to have it  
express love, & not mere fear of war  
of I. Countess XIII.

Re the argument, I must answer  
the deep-seated prepossession in favor  
of division of labor & large scale produc-  
tion, as well as the giving up of big  
machinery.

A clear understanding & analysis of  
the demands and working of desire and



will would help much to know how to  
alter the opponent will & values, as  
well as how to change one's own  
beliefs and get the needed discipline.  
Also it would help solve the specific  
problems of anger and fear.

) If will & desire are similar (f/Bk  
to us), & if intelligence is a big element  
in will, & if ideas play a part in  
desire (Dunlop), all these correlate  
interestingly. Relate them to Wason's  
concepts.

A pattern is something the mind  
can apprehend, & so far as a pattern of  
stimuli counts as will (Dunlop), then <sup>OK</sup>  
Perhaps the stimuli are little stimuli  
to little / desires. So desire correlates

with law of stimulus & response & growth. Don't forget imagination in this connection.

Take to 14 for sake of freedom, to have money for taxes & other uses.

*Remember*  
Whether to shift from n.v. to n.v. non-situational depends on whether you do it out of love or out of fear. (incl. self personality)  
Whether it is actually love depends on one's inner state of feeling & mind, on one's words, actions, the sacrifices one makes, the pain one pays, the recreations one makes, the extent of inconsistencies present, & the other elements in love mentioned in I Corinthians XIII.

If a new civilization will come only after the old one breaks down, then surely it will be useful to everyone during the breakdown.

If not a new civ. but merely an ex. amelioration & change in the externals of living is coming, by new inventions, etc., still we will have wars and loss of liberty & impoverishment. There must be an inner change of attitudes. I don't see that coming until it is aided by an exterior breakdown.

In history no new civilization has ever come till after the old one broke down.

meditation

"It is better to light a candle than to curse the darkness." [The Bible]



to have a candle }.

If we have a big war and/or a big depression, manual work would help lots of sensitive people to maintain their sanity. of occupational therapy in sanatoria.

I'm a big ec. depression, because of money inflation or shortage it is important to be able to get along by using very little money. ∴ Make clothes, raise food & either live in climate that is warm or use much insulation in house and have a small house, so as to cut down fuel expense. Adopt Chinese cold weather clothing. S. K & identity have close relation. Tip. Similarly K and real democracy.

Because socialism requires central

ization & bureaucracy, & because power  
always corrupts, I am against social-  
ism. I prefer to prevent monopoly by  
altering the tool of capitalism (money)  
& by single tax, & perhaps give  
monopoly to State, <sup>to manage</sup> only for land,  
transport, elec. power, water, telegraph & teleph.

I have got to practice what I preach.  
going to India is not the only way  
to show unity & love, but for me it  
is the best because I believe Gandhi's  
way, in all its aspects is best, &  
I can't get others in U.S. to ~~do~~  
agree so I can't exert my full  
possible aid here. Also going to India  
and help N. & be ~~kind~~ for her than  
making the shift here, I think.

~~Advancing~~

A good point is ~~that~~ subconscious thinking, incubation, at night, is that it is effective and without fatigue or effort because there are no diversions, emotional blockages, desire inhibitions, prejudices, or obsessions to interfere with it then.

Humility is partly a submission of oneself to larger laws, - of science, of nature, of human nature, of the spirit. Of the humility of the scientist. That is one reason why I want to go to India, to submit myself wholly to moral & spiritual laws.

Advancing K is not going back, <sup>to</sup> or adhering to <sup>an</sup> philosophy of science



Advocating K is not going back to adhering 167  
to the philosophy of scarcity.

It is a means of giving the masses an improvement in their standard of living and getting them out of the clutches of capitalist economy, giving them initiative, strength, & unity with which later to conquer capitalist ideas and restrictions.

In part it is an interim policy based on a recognition of

- (1) <sup>of millions</sup> <sup>3 generations</sup> slowness of masses to change their habit,
- (2) desire not to use violence or compulsion to enforce a change,
- (3) the fact that although science has affected the lives of the masses, they do not understand it,
- (4) It will take ~~decades~~ <sup>perhaps</sup> before some time, probably decades, before the ruling classes can be persuaded to yield control or abundance to the masses.
- (5) If Henry is used, it will ~~require~~ <sup>will result in</sup> ~~regime~~ <sup>another regime</sup>.

violence.

- (c) The manual work itself, if properly correlated & understood, will itself constitute a big part of the discipline <sup>needed</sup> for "N.V.S."

It does not interfere with science or prevent its use. It prefers biological science to mechanical science, so as to develop a real civilization (cf. Huxley). It uses the means of feeding and clothing the poorest during the interim as a means of uniting society, of developing initiative, self-reliance & self-respect among all, without developing anger & desire for revenge. It will create a following for the leaders.

It will teach leaders self-control, patience, unselfishness, & remove danger of their becoming bitter, selling out, or being



corrupted. It will remove the special  
corruption of great power.

It requires the truth of Hyghens idea  
that not a wide variety of things are  
needed but enough of what all people  
need for health, comfort, sanity & mental,  
spiritual & moral development. I.e. a  
rural civilization, not biologically self-  
defeating urban civilization.

Also it is instinctively what I admired  
and in line with Buddha's spirit of  
compassion.

It is in terms of what the poor already  
know & have done, & its equivalent can  
be worked out in the West.

Inventions (in U.S.) are changing  
people's lives faster than their habits can  
change. This creates a sense of insecurity



Money is distorting economic processes.  
Violence is disrupting social bonds.  
The old civilization is breaking up.  
~~Hardships and danger & &~~  
There will be hardships, danger &  
riches whether we stay <sup>here</sup> or go to India.  
On balance, going is best.

All our lives we can have only such  
peace as we earn. This generation  
has been living on the peace earned  
by its forebears, & the capital is  
nearly exhausted. The earning was  
not so much moral as due to the  
increase in material goods due to  
science. Money & violence are retarding  
that now.

So A. & I cannot have a quiet old  
age in a garden. We must earn

one person in work for others.

Pericles said the secret of true liberty is courage. If so, let us then cultivate courage. But I think that the real secret of liberty is love, so let us cultivate love.

We must provide a program which ends apathy and a sense of helplessness. Make clear the connection between love and political power.

*permanence* Do the Hoover & Sacco-Vanzetti cases raise doubt as to our ability to alter capitalists? No. Too much indignation, anger & bitterness were shown toward the capitalists in these cases.

Because our civilization is so dominated  
by money, violence, and private control  
of land, we must if we are to build  
a better civilization, remove these three  
elements in it.

That is, V.R.N. by Jewish hyper-  
civilization.

### One of Alan's speculations -

Let  $\mathcal{A}$  mean some quality or object which  
 $\mathcal{M}$  should possess or desideratum which  $\mathcal{M}$   
would like to have. If he hasn't got  
it, the following are the forms of recon-  
ciliation to that fact:  $\mathcal{M}$  hasn't  $\mathcal{A}$ .

The main classes of explanation  
concern  $\mathcal{M}$ , "hasn't", and  $\mathcal{A}$ .

Class ( $\mathcal{M}$ ).

1.  $\mathcal{M}$  hasn't  $\mathcal{A}$  because  $\mathcal{S}$  has stolen it.



- Q 2. He hasn't I because he never had a chance to have it or get it.
3. " " " because he never wanted it, or had it but didn't want it
4. " " " because he is not an able person
5. " " " but neither has anyone else, or the people I care about.
6. " " " but he is not W. at all, but is W.
7. " " " but he will soon die, so what's the difference? (all bits off)

### Class 1.

8. He hasn't I now (time emphasis on tense of verb), but he will get it. just wait
- 8a. " " " but what is having? you get it taken away, having isn't permanent.
9. He hasn't I now but luck will change. good chance of getting it.
- 9a. " " " " but he had it once.
10. " " " " but god will see that he gets it in another world (all bits off)

### Class 2.

11. He hasn't I because I isn't as good as R, and he has R instead. (I isn't have anything)
12. He " " because I isn't I really, because there is no I, or it is a false I.
13. " " " but the world is coming to an end, so what good is I? (all bits off)

(over)

Perhaps 3 belong under 11 or 12. Other reactions: What of it? What else do you expect?

It is possible that a study of these types of reaction would show that they are characteristic of certain types of persons & of certain nervous and psychoses. When ~~are~~ <sup>is each one</sup> they normal, & under what culture?

Significant sp in "Time" by W. E. Dill. 16, 23 because our sense of space is more vivid and complete & strong than our sense of time, because of our sense organs, 25 appearance of consciousness, 38 & 40 of money 45 similarly w. measure of value? 47, 77, 124

"The Thinking Body" - by Elsworth Todd

Paul Paul B. Hoehen, Inc. - med. Book Dept of  
Hagers, 408. 538 St # 4.00

going to India epitomizes for me the sort  
of change that I think the world must  
make. Change the expectancies. This, or a  
similar change <sup>for us</sup> in U.S. ~~that is, a change in the~~  
~~the way of thinking, the way of feeling, the~~  
~~the way of living, the way of thinking, the~~

There are many ways in which I can be  
useful & earn a living in India, tho on a  
lower money scale, than here. Also be with  
N constantly. But my few years here  
at my age now, & those expenditures, tho  
perhaps (aside from war) no more expenditures  
than India.

The upper crust, in self-protection,  
ought to adopt my money reforms, so as



to preserve their class morals and hence  
their chances of permanent control.

If consciousness is as Merton suggests,  
then god-consciousness involves action as  
well as thoughts, desires, emotions &  
sentiments.

Going along with a dictator may be O.K.  
either if we see how, by submission, we  
can later dominate, & know the means  
to have no fear or lack of faith; or it is  
O.K. if we do not see a way out & are  
doing it because we are helping others  
to live up to their vision of the truth.  
E.g. Gandhi's entreatment work in 1916.  
(?)

He profits not protecting in case of

was, read the C O. books.

For Xians, remember that X did not protect us  
Roman govt or Roman methods of rule; that he  
refused the legislation to beyond political  
power; that he warned us killing; that  
he liked the Roman center. "Resist not evil"  
also Matthew p 60th. Taught idea of humility =  
adaptiveness. This does not conflict in the  
P of XV. ~~Doing this~~

Doing this only when it does not result  
from fear means doing it only because you  
intend later to dominate by means of the  
advantage so secured. Is this sneaky?

Is it only faith plus respect for personality  
of the opponent? <sup>Or an intent not to dominate but to</sup>  
<sup>have ideals dominate?</sup>

For Socialists, remember if you do not  
protect us govt as such or us Russians  
using armies, can't protect after war comes.

In general, when violence is at all

our present society is deeply that point  
is its organized form & expression, why protest  
as a symptom & end result?

You can build up love by building up  
awareness of unity, & understanding of causes  
of disunity (e.g. money).

It is hard to change a way of life  
not merely because it is hard to change  
habits of action, feeling & thought. It  
means abandoning and losing values  
involved in changing or losing skills,  
(and the sense of security & ability to dominate  
by means of those skills), comforts, social  
position & social regard, pride, friend-  
ships & expectations, of one's picture of oneself

~~but we must not lose sight of the fact that~~  
~~the only way to change is by a change of heart~~



We need close companionships (occasional) of some old friends. The language and culture barrier would make community life for N <sup>in U.S. monthly</sup> in a way easier. N must ~~anyhow~~ <sup>give up</sup> active use of her chief skill. ~~But~~ I intend she can substitute gardening, weaving, housekeeping, & maybe some writing. The chief loss of comfort is temperature, restriction in food variety, & for N maybe bed, shoes, coffee, no motorcar.

This problem, how to make a change of way of life easier, is one for all of us in these days. It is a general social problem involving us all, for we all have to make

I can use more skills in India, - partly because Indian work is greater & simpler, partly because there are no restrictions there as my using my medical knowledge, - I will gain in

social recognition, give friends, have different  
but more interesting experiences, be sure  
of more complete following of the junior  
Believe in. Both of us will lose comfort

Shifts in going to India: -

Skills. For N: give up her decorating (she must do the  
room anyhow), substitute gardening,  
housekeeping including cooking, wash  
dishes, a party, reading poetry etc.,  
spinning & weaving.

For R: need not give up writing or garden  
Can enlarge by giving diet advice,  
a little medical work, eye treatment  
maybe teaching, spinning & weaving  
advisory work on bees or farming  
imitation advice.

So it means <sup>considerably</sup> more  
sacrifice for N than  
for R.

Comforts. Heat, temperature, food ~~beats & variety~~  
(for N) clean (?), flies & mosquitoes, shoes,  
coffee, no motor car, (for N) no toilet set,

Food. changes in kinds & restriction of variety  
giving up butter,

Values. Reduce primary valuations & substitute  
true - creature ones.

As (primary) value expresses a relation, it is hard to get a permanent standard of value. Its subjective quality makes it much harder than in the case of other standard measures.

Is the great increase in population in relation to land a possible cause of land one of the big causes of the steady increase of prices - per acre?

In all civilized stable countries money ought to be done only by paper <sup>itself</sup> - by bookkeeping. <sup>The symbol of trust</sup> functions could really be only this; only at the whole. ~~change for~~ transfer function also in bookkeeping accounts with or without checks,

~~Change money pamphlet to say it might be best to introduce the change one step at a time, maybe even at one area at a time, to see results & implications in action.~~

For N to be happy she must be doing things that relate to the future & her future, as well as to the present. Her <sup>the past</sup> future too, And be in a social situation  
ours!  
" of pp 66, 67 more  
68 69.



Her work should have characteristics mentioned on

pp 711

---

Since potatoes are healthier than wheat  
and, by dry agri<sup>c</sup> & heated solution, can be  
produced in large quantities all the year;  
and since by

By means of dry agriculture and companion  
protective plants, & substitution of potatoes<sup>and/or grapes</sup> for  
wheat, much agriculture could be done by  
hand instead of dry machine methods.

---

+ latent  
Is sentiment an unconscious form of will?  
It is ~~the~~ mixture elements of emotion, (desire), & idea.

---

Perhaps for X'ians & other religious  
people the important thing is to  
get a clear idea and vivid, strong  
picture of the relation of God immanent

to God transcendent, in all its daily im-  
plications.

Bayne is right that no training  
depends on faith in God, - God as a  
bond between people & God as immanent,  
in each & every person, including oneself.  
God to energize & inspire; God to appeal  
to.

Would going to India <sup>make us</sup> ~~be~~ like the  
usual run of expatriates? No, because  
I go for sake of an ideal to realize there, for  
adventure, to help promote understanding,  
to help further a great cause. Not a  
mere escape, revolution, discomfort with  
home, blaséness, or seeking a more mellow  
culture. Not a turning back but a going  
forward, a pioneering in the new spiritual  
& moral frontier.

A test of whether or not we are living simply is, - if rich people come to our home do we feel that it bears comparison in looks with theirs? Can we have rich people here without being aware of condescension in the manner? Or if a poor person comes in do we feel <sup>quantitatively</sup> superior as far as our furnishings are concerned?

---

I have knowledge & experience that can help other people whose needs are greater than mine. I am not sharing it much now, tho preparing more via another book. Is this burying my talent in a napkin? As soon as I get the next book done I must begin to practice what I preach.



Transport, finance & communications are  
 binding the whole world together exter-  
 nally. Gone is the inner sentiment of  
 full recognition of unity. ∴ We must  
 learn to love or else abandon our finance,  
 transport, communications & science. In  
 the disintegration w.e. goes first, then  
 freedom, & the others presently follow.

---

Was Gandhi's recruiting campaign  
 in part an attempt to show love to  
 Be; i.e. to give substance to the activity they  
 sincerely felt most important? To  
 prove his friendship?

---

If I have correct understanding of  
 my relation to God, and live it, I can  
 become selfless without repugnance.

---

Monstons "Emotion of Normal People" is not quite deep enough. The domination needed is not of a person but of the truth, a compliance or submission should be to the truth (God) too.

How to win a dominant man into submission to a great truth is the problem. <sup>First prove ones own devotion to that truth.</sup>

Are C.O.s in a fascist or war-minded country like political prisoners in prison for civil disobedience? I.E. must they obey prison discipline as voluntarily accepted suffering for their violation of a wrong law, as long as no personal humiliation is attempted by the jailer? Similarly, <sup>many</sup> C.O.s did not comply with the law

of moral unity, by seeing the poor  
adequately, & hence would be paying  
the price thus? No., They violate  
the corruption law & gladly go to jail  
to suffer & try thereby to alter that law  
& the minds behind it. Such a  
society is a prison for ~~others~~ them.  
Should they obey dictator's orders so  
long as the orders are only a punish-  
ment & not humiliation? This  
analogy is not sound.

So far as I can become <sup>strong</sup> wholly gentle  
& helpful to N, her dominance may  
cease & become submission. That is my  
way to win to India.

If I can feel unity with the  
dominator, my compliance becomes



Inducement (or submission) — how  
win his submission to higher law.

Is compliance with invitation  
to extent of stopping my criticism  
of war after war starts, a form of  
inducement (i.e. indication of intent to  
certain extent), respect for personal  
& willingness not to interfere with  
the desires of invitationists even tho I  
believe them to be mistaken!

I interpret my loss of dominance  
change of character after double loss  
of Ph. & W. India I <sup>partly</sup> <sub>learned</sub>  
submission to God.

Is this the change we must  
go through? How to reverse it in  
the capitalist? <sup>vol.</sup> <sub>17</sub> Suffering?

to  
apply the  
capitalist

~~I had intended to write a paper on~~  
~~the (Hawthorne) and the~~  
~~the (Hawthorne) and the~~  
~~time of college~~ time.

1) In Hawthorne's scheme, where does  
 guilt come in? Relation to dominance?

Helen Brown's attitude may indicate  
 that if we do not actually work with  
 our hands in a way whose implications  
 are no (i.e. not requiring machine-like  
 coop. of a great many people / then we get  
 independent & resentful at aggression of  
 others. But since the process of  
 U.S. did such work & yet were also  
 resentful, <sup>upward</sup> ~~the~~ inner attitude is also  
 required in order to avoid resentment.  
 Both inner & outer necessary, for this.

indignant reaction is so deeply  
instinctual.

Being very badly despised (as Hindus  
are by Br, & as Jews are by some) may  
be a very distinct advantage in some  
ways. The despisers do not interfere  
with your ways & customs & so you  
are more free, & can carry on your own  
peculiar culture more indomitably &  
fully. This may be one reason for X,  
saying "Blessed are ye when men  
revile you & persecute you falsely for  
my sake."

Society has to have order. If it  
will not create an inner, spiritual-  
moral order, then it will be an  
order imposed by brutality, & fear,



the order of those who have the strongest  
appetites, the order of a lower stage of society  
I have got to have the other way.

Hoover says that other govt's are as bad as  
U.S. when it comes to war & lack of freedom.  
Yes, but in India there is a strong move-  
ment countering all this. Here & in other  
countries there is not. That is why I  
want to go there.

The fact that peace comes from  
~~many~~ small slow processes & relationships

and not from criticism & protests is further  
reason for my proposal to shut up  
talking as was when war comes.

---

The big difficulty today is not in  
failing to pray or do other religious cere-  
monies or in thinking of God. It is in  
failing to turn spiritual truths into actual-  
ties, into action. ∴ I am trying to see how  
to do this, how to strengthen the will,  
how to change our <sup>sentiments,</sup> lives and expectations.

---

Since, as A.E. Morgan points out,  
such changes are slow, each of us must  
be content with small accomplishment,  
even tho we work very hard at it.

---

*my friend*  
If we do not voluntarily give up our  
privileges & comforts, poor people will

naturally believe that our protestations of love and unity are n.g. like the bully who does not believe in the good will of the person who yields it only after threats.

Much pacifism is not due to love of people but to fear, - fear for one's safety, fear for safety of loved ones, fear of loss of the accustomed way of life<sup>fear for one's nation</sup>. True pacifists must be willing to change their lives and do it as soon as they see what way is best. I am trying to see that way.

yes but The only two good things about "righteous" indignation are (1) its energy, (2) its sense of unity with the weaker party.



One lack of Wm. Maudsley's book (Emotions of Normal People) is that his scheme does not explain all emotions, nor equally well for those it attempts to cover. It is good for anger, fear & jealousy, not so good for love, and still less good for others.

---

If emotions furnish the energy for creative action, the provision of a method or effective pattern for action, understandable by the intellect, would make the emotion more likely to result in action. My new book should help in this way to provide a pattern, channel, or instrument for love or desire for social service, or feeling of unity.

---

I & K a sort of intrinsic ethic, a intrinsic  
economics; an ecotological economics?

If a C.O. after war starts <sup>wholly</sup> ceases to  
criticise government and war, but takes  
effective part in works of love and  
kindness for others, he is not only develop-  
ing unity & love, the opposite of fear,  
but is also developing a power which  
will eventually prove stronger than the  
appetitive power of the leaders of the  
nation, which dominates the C.O. & the  
nation.

✓ This problem is allied to that of the  
pious worker in a munitions plant.  
His family should develop K if possible

Humility results in part from  
giving up any attempt to dominate

other people, giving up of anger & fear,  
& substituting for them submission to  
moral & spiritual laws (adaptability of  
higher sort) —

Pacifism won't stop war and oppressive  
governments till it can alter  
society and governments, economies &  
politics.

We must work not so much on religious  
points, — how to see God, etc. as how to  
implement the visions we already have  
had, how to bring our religion down to  
earth, how to get rid of inconsistencies,  
how to make economic applica-  
tion of spiritual truths.

Neither the doctrine of D nor light



of Teachers

no belief in simplicity requires abandon-  
ment of all symbolism. There could be a  
criterion or limit placed upon symbolism,  
so it would not become extravagant.

---

My alliance is. - can last only if we  
both submit ourselves fully to higher  
principles, - not to comfort or to dom-  
inance or to economic security.

---

Dr. E. P. Felt

Bulletin Tree Research Lab. Stanford  
Comm.

---

The sermon on the Mount, <sup>indeed all of your teaching</sup> was  
a set of instructions as to how to act  
under a faint regime so as to create a  
better world. of Symbolists.

I did use —'s domination as a  
personal opportunity to win by n.v. met  
to turn domination into submission  
higher law.

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consider also other  
topics below.

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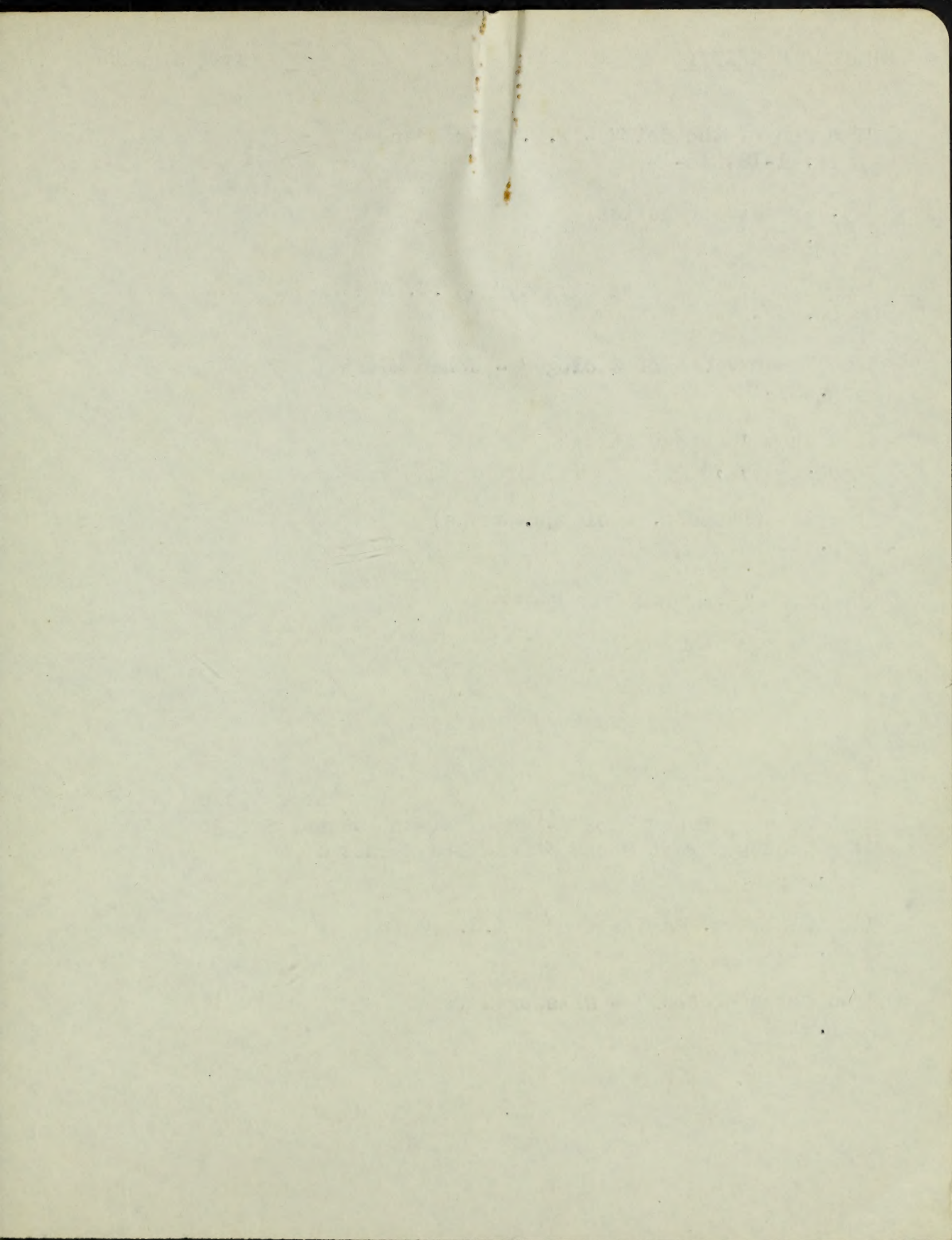
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